Vol. VI No. 1

November 1928

Saint Augustine's Messenger

"A folk that, half a century ago, were calling out of the depths of woe to God and Heaven, ought now to be answered by the agents appointed from Above; answered with the beautiful truth, without which no race can fully achieve its destiny, and every social experiment, however brilliant in seeming, must eventually fail."

Published Quarterly at St. Augustine's Seminary
Bay Saint Louis, Miss.



1928

FACULTY OF ST. AUGUSTINE'S SEMINARY

Left to right—Seated: Rev. G. Stieg, S. V. D., Very Rev. P. M. Christman, S. V. D., Rector, Rev. F. J. Finger, S. V. D., Standing: Rev. C. Kinder, S. V. D., Rev. Theo. Koeller, S. V. D., Rev. J. Moenster, S. V. D., Rev. C. Hodapp, S. V. D., Rev. A. Melcher, S. V. D.

St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector

FALL Number



Subscription: 50 cents year

Look up! and not down;
Out! and not in;

Forward! and not back;
And lend a hand.

—E. Everett Hale

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879

C. Kinder, S. V. D., Rev. Theo. Koeller, S. V. D., Rev. J. Moenster, S. V. D., Rev. C. Hodapp, S. V. D., Rev. A. Meicher, S. V. D.

INTENTIONAL SECOND EXPOSURE



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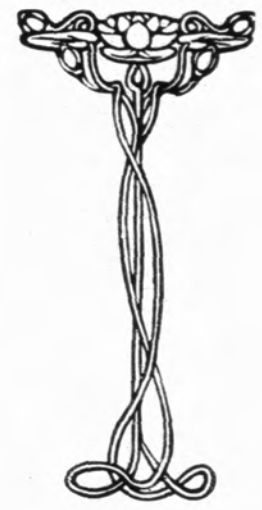
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Boys, Young Men!

Your King Calls
To Heroic Service
To Preach His Name
To Spread His Kingdom
In the Ranks of the Priesthood!

THOUGHTS FOR NOVEMBER

ST. JOHN in his epistle of love says: "My little children, let us not love only in word and in tongue, but in deed and in truth." (1 Jo. 3, 18.) And we can add: Not only in life but also after death. How can we prove this love better than by praying for the Poor Souls in Purgatory and by performing good works for them? For St. Gregory says: "Love is proven by works." Hence holy writ also tells us. "It is a holy and wholesome thought to pray for the dead." (2 Mach. 12, 46.) However, prayer does not mean merely vocal prayer, but also the good intention by which we offer up to God all the good that we do for the assistance and the consolation of the Poor Souls.

As often as we obtain the release of a Poor Soul from Purgatory, our Divine Saviour says to us: I was a captive and you have released me; for what you have done to one of these Poor Souls, who believe in Me, you have done to Me. Oh, let us then strive to release very many of these captives, and let us think of their bonds, as though we ourselves were held captive with them! But in what does the ransom money for their release consist? In prayer, in almsdeeds, in works of mercy, in the holy sacrifice of the Mass, in deeds of penance and in gaining indulgences.

"See how they love one another!", the heathen were forced to say of the early Christians. People should also be able to say that of us, and they will be able to say it, if our love extends beyond the grave. "Love is strong as death" (Cant. of Cant. 8, 6); yes, even stronger than death. Death can destroy the body, but it cannot destroy love.



PRESENT MAJOR SEMINARY



OUR FIRST SEMINARIANS

Left to right—Seated: Fraters Rousseve and Smith.
Standing: Fraters Velasquez, Bourges, Wade and Marin.

BEGINNINGS OF A MAJOR SEMINARY

A TEMPTING OFFER

Our Scholastics had been offered **Rome** as the place of their studies. There the course was far superior to most, and the prestige of the future Colored priest counted! Yet, they preferred to take up their professional studies here. The past had taught them too well the value of every inch of ground gained. Hardships endured from the year 1920 endeared their Mission House to them. It became **their** Seminary! Rome for them was out of the question; they could think in terms of St. Augustine's Mission House only.

AN IMPORTANT EVENT

This year marked the return of our second class of Novices from the Novitiate of the Society in Wisconsin. Needless to say, they left an **enviable** record behind. Together with the first two Scholastics, they made the regular Spiritual Retreat, which was terminated by one of the most important events in our short history.

On the 11th of September, Fratres Smith and Rousseve took their first vows in the Society of the Divine Word. This simple act chronicled something very important. Catholic and Protestant alike had wondered whether the Society was actually intending to welcome Colored Seminarians into its ranks or was educating them as mere secular priests. On the day they made their profession Fratres Smith and Rousseve were handed the Constitution of the Society of the Divine Word. Our students for the first time became full-fledged members of the Society, on the same equality as all other members of the same Society.

BEGINNING OF THE HIGHER STUDIES

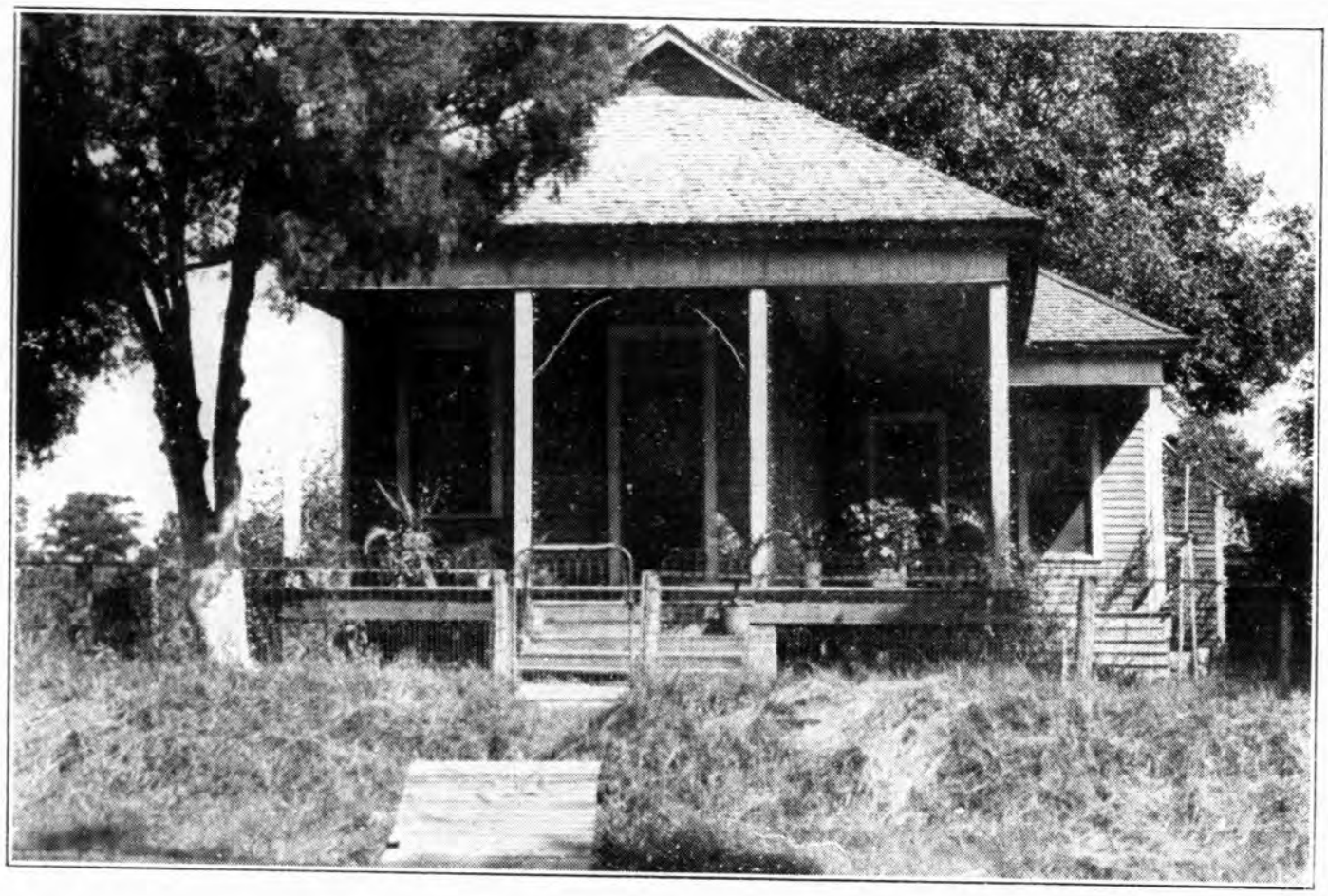
The Major Seminary Staff of four able and proficient teachers opened classes for our six Scholastics on the 17th of September. The branches comprising this course are the regular professional studies taught in the other Major Seminaries of this country.

PRESENT ACCOMMODATIONS

At present the Scholastics are cramped for space in a little six-room cottage, which served as a one-time dwelling for a very small family. No changes or improvements were made except those absolutely necessary to accommodate, instead of a few people, a whole little community. Any one seeing for the first time this sorry looking excuse for a house, badly in need of a refreshing coat of paint, could scarcely be brought to believe that it is the living quarters of six Seminarians.

Though every inch of space in the cottage was utilized it proved to be entirely too small. There was not one single

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Though every inch of space in the cottage was utilized it proved to be entirely too small. There was not one single

spare room which could be converted into a Private Chapel. For every religious exercise the Scholastics have to go to the main Community Chapel of the students. An encroachment had to be made upon an already more than crowded Mission House. The best room of the Seminary was turned over for the time being to the Fraters, to serve as their library, place of study, music room, and lecture hall, all in one.

Nor was this all; a refectory was needed. The past arrangements for three Scholastics could not be expected to answer the needs of twice that number. Another room had to be built. A portion of the students' dining-hall, which was afterwards compensated by an addition to the rear was partitioned off. This section served as the temporary dining room of the Scholasticate.

Needless to say, this constant going from one building to another and again another cannot last. Every day shows us more and more the utter necessity of a substantial and permanent building. There is no getting around this fact: we have six Seminarians and not one Major Seminary.

However, there is no reason to be pessimistic about our future outlook. Most institutions of this kind begin in practically the same way, only **our** problems are accentuated by the fact that so few are even willing to interest themselves in them. Greater success was accorded us than is usually the case. This will only serve as a boon of encouragement to us. We must progress by degrees, and the next stage is the erection of a Major Seminary.

THE FUTURE MAJOR SEMINARY

The site chosen for the Major Seminary could scarcely be better located. There natural beauties abound in all the splendor of a Southern clime. Great flowering magnolias with their large odoriferous blooms, gigantic, wide-spreading oaks towering above everything else and half hidden in a net-work of gray Spanish moss, sweet songs of birds undisturbed in their native haunts, nature itself in almost perpetual bloom, all contribute in making this the ideal spot for the Major Seminary.

Only one thing mars the beautiful picture. All the natural features in the world can not make up for lack of space. With all the acreage we have there is not enough land of our own concentrated in this vicinity to encourage a permanent location. The only way out of the difficulty, which is after all so insurmountable, would be to invest some $6,000 in an adjoining property. Without this necessary purchase the piece of land as it stands now is practically useless for the purpose intended.

After many plans had been thoroughly examined and most carefully compared the one chosen in the end was that of the present Spanish style of architecture that is now so much in vogue. Such a building with large, airy rooms, surrounded on three sides by wide, shady verandahs, is the ideal thing for a Seminary in this part of the country. The Spanish style takes into consideration the duration of the rainy season, at the same time presenting a most imposing and picturesque appearance with the surrounding scenery.

A GREAT PROBLEM

At present our greatest problem is the collection of funds for this necessary project. Every cent coming from the last Christmas contributions had to be utilized long ago for living expenses and necessary improvements. The donations being received at the present time can hardly cover mere daily expenditures for our upkeep. While our few benefactors are always faithful and generous in sending their regular contributions, almost no one else comes to our assistance. New benefactors are a rarity. Yet, in spite of all this we must exist and finish the work we have undertaken.

When the main building was erected in 1923 the Rev. Doctor Dyer's influence over the Indian and Negro Mission Board secured for us as much as $30,000.00. To this another generous benefactor added $10,000. All this went a long way towards solving our financial problem and giving us a sure foundation.

This year we do not need nearly as much as we did in 1923. Most of the ground needed is already ours, and the building will not cost so much. On the other hand there does not appear much prospect for such large benefactions as those two outstanding ones of several years ago. Consequently, we must turn rather to individuals and single organizations that would be willing to help if they only realized the need of such an action at the present time.

Ours is a crying need that must be met in a no distant future. If we wish to continue advancing ourselves and promote a work that is a prominent one in the educational history of the Colored people, we have to erect a real, up-to-date, well equipped Major Seminary. The students are ready to offer themselves for this noble undertaking. Will funds be lacking to aid them in this self-sacrificing endeavor?

Let those who read these lines help us with their means and their prayers. $2,000.00 will pay for the chapel or the kitchen and $300.00 for a Seminarian's room. Perhaps some little Clubs, Sodalities or circles would furnish the Chapel with vestments and Altar linens. Any donation, dear friends, though small will be highly appreciated.

THE PLAIN TRUTH

I HAVE often wondered if our friends realize how one feels when one considers that there is not a single student in our Seminary who pays full board and tuition. Since it is true one thinks, and ponders, and tries to reason out why it should be so. It calls my attention to the fact that if the colored people in general in our Southland are much poorer than the white populace, then the Catholic population among the Colored is the very poorest. It reminds me that there are hardly any Catholic Colored leaders, professional men, or men of wealth. But there is surely a rapidly increasing number of religious leaders, ministers, physicians, dentists, professors, of representative men in every profession among the Colored. However, hardly any of them are Catholics. The following conditions are largely to be blamed for this lack of influential Catholics.

While the Southland is dotted with noncatholic High Schools and Colleges there is just one Catholic College (in New Orleans) and that is of a very recent date, and is not a boarding school. Yes, there are Catholic High Schools, but very few of them come up to the requirements of a fully equipped, standard High School, and they too are of a recent date. There are Catholic Colleges in the North open to Negro youths but the extremely high board and tuition (they are scarcely admitted into the dormitories of some of these colleges) puts attendance at them beyond the reach of practically every student. The Protestant Colleges not only offer lower rates, but afford many fine scholarships, and even make it possible for many to work their way, as they call it, through college.

Who, then, should wonder that many of our Catholic boys and girls in spite of protests of pastors, flock to the Protestant Colleges in quest of higher educations, and better stations in life. They live there on Protestant generosity and charity; are surrounded by a noncatholic atmosphere, and, in most cases, are unable to attend Catholic religious services. Who is surprised, therefore, to see nearly all of these students abandoning the Church, and growing wholly indifferent towards her, or even becoming apostates. In the larger town and cities there are professional men, and even ministers who openly admit their Catholic parentage. Mean-

while, those who proved true to their holy faith were those who remained in the humbler walks of life, and they remained poor. Now the economic conditions of the poorer classes of the Colored people is not improving but is getting worse. In all the trades there is an increasing competition of white labor, and, for the colored working men then to get work they must offer their services for less wages. Very often for many weeks during the year they are entirely idle. Is it no longer clear, then, why the poor Catholic people cannot afford to pay board and tuition extending over a period of fourteen years, even though it be to educate their son a Priest! We must be glad, however, that the parents even permit their sons to come to the Seminary. For it means to the parents the loss of the earning power of their boy when he has attained his sixteenth year.

Moreover, the most powerful magnets also for the Colored people in this age of Godless education and worldliness are not so much the high ideals and self-sacrificing enterprises, which held such strong attractions years ago, as the professions to which are attached high honors, good salaries, and assurance of easier lives. Then, too, how can we hope to find leaders and parents possessing Catholic ideals with a high regard for the holy priesthood when we have not given them Catholic training? And, to make the situation all the more embarassingly difficult, the doors of Protestant colleges are wide open at all times to receive young men of talent and ambition desirous of entering secular professions and acquiring fame in the world.

True, there may be a few Catholic leaders, some professional men who are Catholic, a number of whom are blest with the goods of this world. However, as is the case among White Catholics, so among the Colored; the percentage of students coming from families of wealth and culture is proportionately smaller than that of the poor families. Furthermore, as has been said, practically all our Catholic men of wealth or learning have received their education and encouragement from non-catholic sources, and as far as Catholics are concerned, they have been discouraged from promoting education, seeking their own leaders and desiring their own clergy. Can we expect them suddenly to rally to the support of the first institution of this kind? Since, therefore, practically everyone of our students comes from poor families, one can readily understand why not one of them is able to pay full board and tuition. We depend entirely for the support of these boys on the good will of our friends and benefactors.



NEW STUDENTS OF ST. AUGUSTINE'S



STUDENT BODY OF ST. AUGUSTINE'S
(Center: Rev. Cletus Hodapp, S.V.D. Prefect)

Dear Friends:

Elsewhere in this paper you have been told of the need of a Major Seminary and that it has been determined to build at once. Now I know you want to help out in someway or the other, but you may feel at a loss how to proceed.

Let us suppose you are a hard-working person yourself and you find little left of the monthly pay-check when the numerous bills have been attended to. Yet, deep in your heart is the longing to help just a wee little, out of gratitude, perhaps, to Almighty God for some one of the many favors He has bestowed on you. Do you know it is possible to interest others in the good work? And once a few are interested can not they go together and hold a little card-party, social, picnic, or entertainment, and send the proceeds to the Seminary? A member of a sewing circle, of a society, or club may be all-too-glad to donate a fountain-pen, a kodak, a wrist-watch, or a radio with the intention that it be raffled off for the benefit of the new Seminary. Such plans have been tried and have proven successful. But system and regularity must be observed, and a definite aim kept in view.

The aim may be to contribute towards the erection of the building itself, or to furnish the room of a scholastic with a desk, bed, and wardrobe. It may be to purchase desks for a classroom, or chairs and tables for the dining room. You may wish to provide linen for the beds or donate a set of books for the Library. Possibly, you would aim to contribute for an altar and the vestments needed for divine service.

Estimates of the cost of the various equipment will be furnished gladly to benefactors at their request, and donations will be published in St. Augustine's Messenger.

If you feel that God has been good to you, if you think He has saved a son or a daughter, a brother or a sister, a relative or a friend from an erring and sinful life and an eternity of misery, show your appreciation in a most effective way by thus contributing to the progress of a work that is so very, very dear to the Heart of His Divine Son.

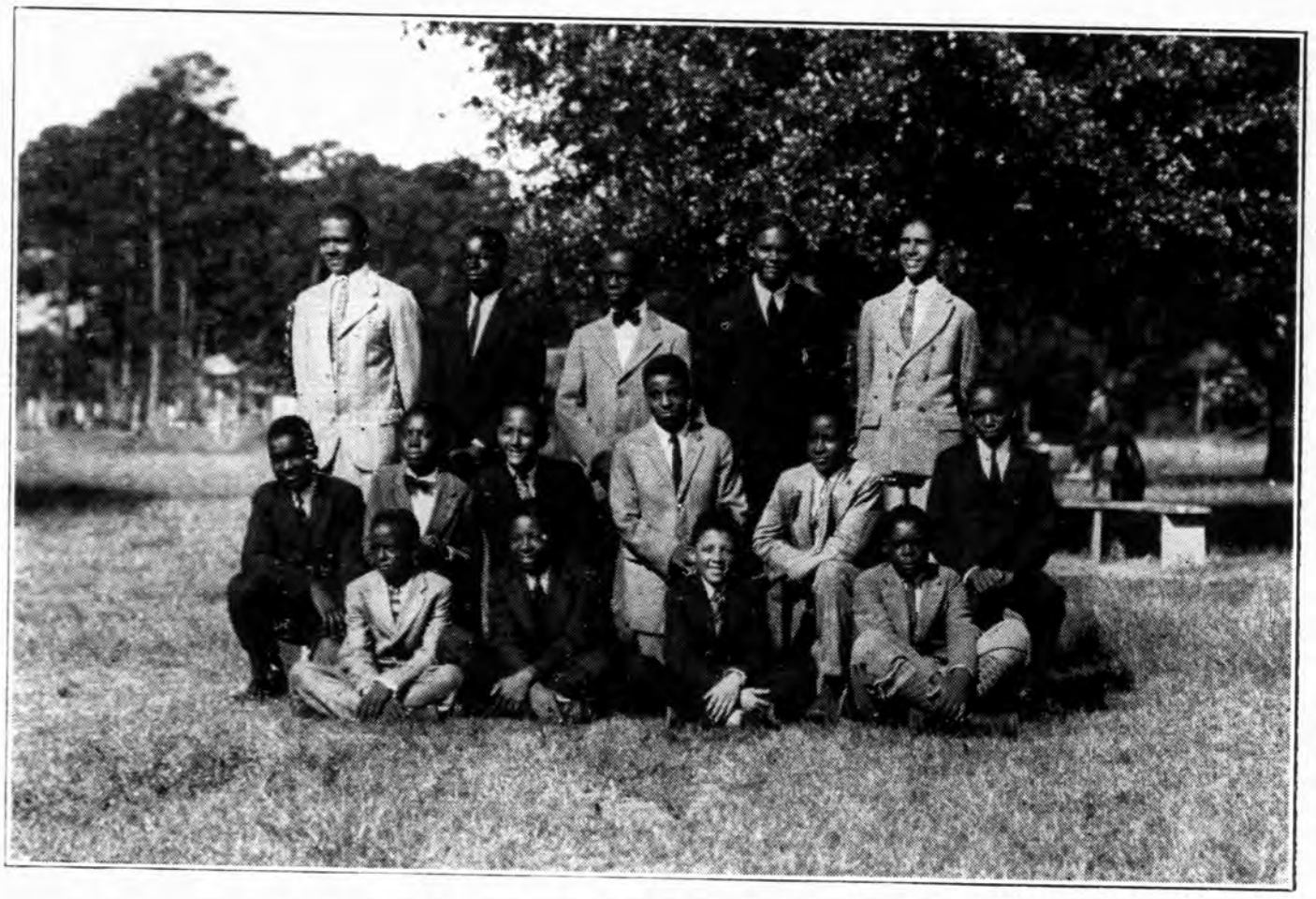
I shall be ready to help you with further suggestions and plans. May God speed you in your endeavors as He surely will reward you a thousand fold in your generosity.

Faithfully yours,

P. Mathew Christman, S. V. D.,
Rector

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IMPORTANT CHANGES AT ST. AUGUSTINE'S

A NEW MISSION FIELD

St. Augustine's has again opened its doors to a new school year, but with so many changes that it is fitting we mention them at length.

To begin with, Rev. Father Stieg was forced to discontinue work in the classroom last year on account of illness. In October, 1927, he underwent a major operation which left him weak and an invalid for a whole year. Rev. John Klaffl who had been a member of the teaching staff in 1925 was just then free, and volunteered to take Father Stieg's place. The favor was deeply appreciated, and the offer gladly accepted. A few weeks before the opening of the present school year he was appointed for our St. Mary's Colored Mission in Vicksburg, Mississippi. Our sincerest wishes for heaven's blessing upon his work, and our heartfelt thanks for services so generously rendered in our hour of need accompany him in his new field of labor.

Some five years ago a very extensive Mission district north of the city was offered our Society by His Grace, the Archbishop of New Orleans. The Right Reverend Monsignor Prim had called His Grace's attention to our Society and repeatedly urged us to accept. This Mission comprises the whole of Plaquemine parish with Pointe a la Hache as parish seat.

The Plaquemine parish, once the paradise of the Louisiana farmer, now presents a sad aspect. The district is deserted and sparsely inhabited. The farms are dotted with swamps and overgrown with weeds. The stately mansions of plantation owners have disappeared. The inhabitants, chiefly of French descent, are very poor and eke out an existence by trapping and truck-farming. Ninety percent of the population is colored. The country is hardly touched by civilization and is without any modern accommodations. It is truly Mission territory.

For this reason it appealed to the Fathers of our Southern Mission. Then the sudden death of Father Girault, the pastor of Pointe a la Hache, left us no alternative. The day after his death I was summoned to New Orleans and urgently requested by His Grace, the Archbishop, to send a priest to Pointe a la Hache and take over the Mission. Though we could very ill afford it, I immediately relieved Rev. Fr. Hagen of classroom duties and sent him to Pointe a la Hache to be temporarily in charge of the parish. Soon it was found absolutely necessary to have another priest at the Mission. Father Haas volunteered to go, while a lay teacher was secured to take his place. A former student of

the Seminary, Mr. Foster, who had previously proven himself a zealous and efficient catechist, accompanied Father Haas. His success among his people was marvelous. However, the climate and the hardships of the place were too much for Father Haas, who had been in delicate health for years. In three months he was compelled to leave the Mission and his physician insisted that he take a prolonged rest. He has now gone to St. Anthony's hospital in Denver, Colorado and will not return to the Seminary for a year.

When Father Haas left for Pointe a la Hache, Rev. Father Schneider longed to go in his stead. The quiet life of a teacher has never appealed to him near so strongly as the adventurous and hard life of a Missionary. The Pointe a la Hache missions came nearest to his ideal of mission country. In a more or less uncivilized district where the people are poor and neglected but at heart deeply religious—what work could appeal more to a true Missionary, to one who does not shrink from hardships but is rather attracted by them! At that time, though, it was impossible to spare Father Schneider in the Seminary. But when Father Haas left it was summer and school had been closed. So I was happy in being able at last to let Father Schneider begin his work at Pointe a la Hache, and take full charge of the new Missions. Father Hagen enjoyed a much needed vacation here at the Seminary, and was then given charge of St. Joseph's Mission in Meridian, Mississippi.

Just about this time I received the notice that five new priests had been appointed for St. Augustine's to take the place of the three who had been changed. The good news proved to be just the outer coating which concealed the bitter pill, the removal of our Father Prefect. For the two years that Father Theodore Koeller was with us he had won the confidence and affection of the students and proven himself an efficient and excellent teacher. To such an extent, indeed, that his superiors wished to promote him to a higher and a more responsible position—that of a prefect in the central college of the Province, Sacred Heart Mission House, Girard, Pa. Since the appointment was in favor of an advancement I did not discourage Father Koeller from accepting, yet he unhesitatingly expressed his preference of remaining with us.

Though I felt the loss most keenly I was powerless to effect a change. However, Divine Providence came to the rescue. Father Koeller was recovering from a serious operation at the time his appointment to Girard was made, and later when on the point of leaving for Girard had a severe relapse. His physician insisted that he be permitted a year's relief from too strenuous duties and remain under medical care. Hence he is with us still as teacher but not as prefect.

A newly ordained priest from Techny, Rev. Father Cletus Hodapp was appointed his successor as prefect of our students. He had just returned from Rome where he completed the theological studies he began at Techny.

The vacancy left by Father Schneider was filled by Rev. Father Melcher, another of the newly ordained from Techny. He is now our procurator, and one of our most enthusiastic professors.

There was yet another position of priestly responsibility to be filled, namely, the prefect-ship of the Scholastics. The Very Reverend Father Provincial empowered me to appoint such a prefect, for the time being to hold the office one year. It was the unanimous opinion of our Fathers here that I could choose no better man than Father Stieg who had been assistant prefect in one of our northern colleges as well as spiritual director of the Brothers. Father Stieg, though burdened heavily with classroom work, cheerfully accepted.

The other members of our faculty are Rev. Father John Moenster, who has done (for several summers) post graduate work at Columbia and Fordham University, New York, Father Finger, who had been with us for some time and Rev. Father Kinder from Miramar, Mass. Father Kinder is in charge of music and singing.

BRIEFLY

The fourth Annual Convention of the Federated Colored Catholics was held in Cincinnati early in September. A number of inspiring sessions were held which showed what has been accomplished in the short life of the Federation and promised great things for the future.

The Knights of Peter Claver, an organization of Colored Catholics, started in 1909 at Mobile, Alabama, held their annual convention at Opelousas, Louisiana in August. They have been contributing annually a scholarship ($250.00) to St. Augustine's Mission House, Bay St. Louis, Mississippi, since 1924 and at the convention this year established a new and very praiseworthy precedent by contributing in addition $400.00 through our Colored Missions for the support of a Sister teaching in the poor Negro Mission Schools.

A group of colored professional men made a Retreat at St. Anthony's Mission House, Tenafly, New Jersey, in August. The Retreat was given by Father Farge, S. J. and was the first instance of men of the race making such a spiritual exercise in a body. They lived in entire seclusion and gave themselves to prayer and meditation. All who were present considered it as a great inspiration to a new life.

BRIEFLY

Rev. Augustine Derrick, a member of the Trinitarian Order is now making an extended visit in the United States. Father Derrick was recently ordained in Rome and is the latest of our colored priests.

"The Florida Sentinel", in an editorial with the caption 'Too many Assaults', has the following amusing but pathetic passage: "Negroes have been beaten up on almost any pretense. School boys, going home from Edward Waters College, have been stoned because they passed white places. A Negro was assaulted on a street car because he brushed against a white man. But the prize must be given to the three whites who beat up Isaiah Tribble because they thought he was a Catholic and for Governor Al Smith."

The Right Reverend John F. Noll, Bishop of Fort Wayne, Ind., is very much interested in the spiritual welfare of the Colored Catholics in his diocese. He is establishing Colored parishes in two of the larger centers of Indiana.

One of the students at our Seminary in Bay St. Louis represented us at the Eleventh Departure Ceremony which took place at the Catholic Foreign Mission Seminary, Maryknoll, N. Y., last summer. This student was formerly a member of the above-mentioned community.

When the question of building Colored Catholic Churches was first mentioned it was greatly opposed by many. Many even today oppose the continuance of such a practice. But since Catholic Churches and parishes have been established especially for the Colored the number of converts has mounted astonishingly, and the number of fallen-away Catholics who have returned to the Faith has increased considerably

The Sisters of the Blessed Sacrament, Cornwells Heights, Pa, have just published the first issue of their new magazine "Mission Fields At Home." This magazine is to stimulate vocations and interest in the Home Missions, especially the Negro and Indian Missions. Our contribution to the "Mission Fields At Home" is a wish for success and a long life.

On June 10th the Cardinal-Archbishop of Philadelphia celebrated the silver anniversary of his consecration to the episcopate. Among the many thousands of clergy and laity who took part on this occasion were two of our seminarians from St. Augustine's. Shortly after this ceremony His Eminence blest one of these students and expressed his keen interest in the education of Negro youths for the priesthood. On July 5th His Eminence Cardinal Dougherty formally turned the Church of St. Ignatius over to the Colored Catholics of West Philadelphia, and on October 14th he confirmed approximately two-score aspirants. We sincerely hope that His Eminence will continue to look with a kindly eye upon the less fortunate, tho not less fervent, children of Holy Mother Church.

BRIEFLY

John Hyde Preston, a non-Catholic author, writing in the 'Virginia Quarterly Review' on the true mission of the clergy and the Church, says that it is its conception of beauty that gives the Roman Catholic Church such a strong and definite appeal . . Mr. Preston continues: 'I do maintain, however, that the material beauty of the Church—the beauty of the music, of the liturgy, of the flowing garments of the priests, and certainly the beauty of the architecture—is a vital essence of faith which it is totally mortal to ignore . . . . But many people . . . . think that if a donkey lives in a bare stall, there is no reason why he should not worship in one also. The logical followers of creeds of morality are satisfied at least with lecture-halls, wherein to expound the Gospel. But Bible-bouncing is not faith; it is only a piece of unintelligent hokum. Misconceiving the very basis of their religion, these people only serve, for the most part, to make it ugly and repellant; and of all religious sins, I can imagine none so unforgivable."

Do You Know That—

"The states which have separate schools for Negroes have only 3,000 college students, where they **ought** to have 37,000 and receive $2,300,000.00 a year from State and National funds, where they ought to receive twelve millions.—Crisis.

"There is a possible eligible Negro voting population of over 4,000,000 and that disfranchisement cuts this figure considerably.

In 1928 the following persons of Negro descent were graduated from Northern institutions, 232 with Bachelor's degree, 59 with the Master's degree, 15 Dentists, 8 Physicians, 17 Lawyers, 3 Engineers, and five with the Ph D degree.

"Mr. J. B. Blaton has recently passed successfully his examination in the state of Georgia and has been awarded the degree of Certified Public Accountant.

"Chocles W. Chestnut is the 14th Spingarn Medalist. 1927 figures show that 9,740 of the previous year was increased by 829. 1277 Colored persons graduated from Negro colleges.

At Mt. Calvary, Wis., the Capuchins have three Colored boys studying for their Order, and in Milwaukee they have a Colored Brother, Brother Arsenius. There are also two Colored students at Josephite Seminary in New York, one in the preparatory department and the other a theologian. Both of these students are, by blood relation, brothers of the above mentioned Bro. Arsenius.

Four of the Society of the Divine Word's students at St. Augustine's Seminary, Bay St. Louis, Miss., have sisters who have devoted themselves to the Service of God as Nuns.

Do You Know That—

Holy Ghost School, Opelousas, La., won first prize in a contest held by the State of Louisiana in which all Negro schools of the state participated. The pupils of Holy Ghost School are taught by the Sisters of the Holy Family.

Xavier College of New Orleans, La., is the first Colored college in the southern states to add pharmacy to its curriculum.

Last year there were 28,409 pupils enrolled in 189 Colored Catholic Schools.

The Holy Ghost Fathers at Notre Dame have taken charge of the new parish in South Bend, Ind., and are doing wonderful work there among the Colored.

There are two Colored young men at St. Patrick's Seminary, Menlo Park, Ca., who are in their philosophical course.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in the year 1565.

St. Peter's Cathedral, Milwaukee, Wis., was the first cathedral to be built in the Northwest. It was erected in 1839.

At last! a use has been found for static. The navy department has already identified static with storms. The noise usually precedes the storm.

During the year 1926 the following new mission-parishes were established: Holy Saviour's, Philadelphia; St. Nicholas, St. Louis, Mo.; Holy Trinity, Cincinnati; St. Odilia, Los Angeles.

There are 71 city and 140 student Branches of the Y. M. C. A. serving Colored men and boys in the United States.

Out of a population of 3,048,000 Chicago has 160,000 Negroes.

Two of the world's greatest Negro soldiers were Catholics; Toussaint L'Overture, a Haitian General, and Antonio Marceo, a Cuban patriot.

St. Ignatius' Church (formerly Holy Saviour) of West Philadelphia, Pa., can boast of nearly one hundred Negro converts during its short existence of three years.

The oldest university on the American continent, the Universersity of Panama, which has an enrollment of over a thousand students, was founded by a Negro Bishop of the Catholic Church.

SEMINARY NOTES

An Enlightening Trip.

This last summer two of our Fraters made a few stop overs in some of the Louisiana and Texas Colored Missions, in an effort to "see and to be seen." They were received everywhere with open arms enjoying the greatest respect and praise from all, both Catholic and Protestant. The Colored people are more anxious than ever to have their own priests.

Prospects for many new students changed things a bit around the Seminary. The refectory had to be enlarged to twice its former size so as to give room to all the old and newcomers. Then, a special dining hall had to be found for the Scholastics.

The Novices Return

All the Novices, four strong, returned to their old Alma Mater a few weeks ago. They had been in the Novitiate of the Society, which is in Wisconsin, for twelve months of recollection and spiritual life. It was not very hard for the Fraters here and those arriving on the scene to get acquainted once more.

The Retreat and Temporal Vows

Just before Retreat one of the three Fraters who were here last year had to discontinue his studies on account of his health. This left only six Fraters to make the Retreat together. Under an able Redemptorist Father, Rev. Father Zimmer, C.S.S.R., they began their Annual Retreat on the 2nd of September, which ended on the 11th with the taking of the Vows.

A Great Day

The 11th was one of the greatest days in the history of the institution. Our first two Fraters, Frs. Smith and Rousseve, who have been with us since the trying Greenville days of 1920-1921, made their first Temporary Vows in the Society. The little Seminary Chapel was beautifully decorated by the other Fraters under the direction of Father Koeller. While very simple, the ceremonies marking the occassion were touching and inspiring. Quite a few visitors were present. With the help of God the work is slowly and surely progressing.

The Major Seminary

Not having any room to spare in the crowded Mission House, the Faculty had to devise some scheme to house the Scholastics at least temporarily. A frame cottage of six

SEMINARY NOTES

rooms kept a few local carpenters and the Fraters quite busy for a week or more to get things in shape and looking more like living quarters. But since this house was too small for everything, the Scholastics have to encroach upon one of the best rooms of the Mission House, which served as their Study hall and Lecture room, and to take some of the benches in the Chapel for their spiritual exercises. While not *ideal* these inconveniences must be suffered until the Major Seminary is built.

Return of the Students

Since so many changes in and out of the building had to be made, such as enlarging the dining room and changing a room into a dormitory, etc., the students did not return until the 19th of September. This late coming did not diminish their number at all. This year we have the largest student body in our short history. With twenty-five old students and twenty or more new ones we are making a good start for the 28-29 term.

Classes and Retreat

The school year for College Department—the Scholastics had opened their philosophy books a week before—began on the 24th of September with a High Mass in honor of the Holy Ghost. After a week of classes the students held their Annual Retreat under the able direction of one of our own Fathers, Rev. Father Bruno Drescher, a former Missioner of the Philippines.

Orchestra

Father Kinder, a new member of the Faculty, believes in commencing things in the beginning, at least if we can trust our ears. He has an orchestra and band and church choir in the making. Here's wishing him success.

Needs

Since the Major Seminary is to be located here the Scholastics will need a fairly large technical library. Father Rector was generous in letting them have quite a few books that were almost indispensable to himself. This, however, could not solve the problem altogether. First of all, a good and if possible, late edition of the Catholic Encyclopedia is necessary, besides many other professional books. The Catholic priest must be learned as well as pious.

Fiction, educational books, religious books, books treating on the Race Question, etc., will always be welcomed. We are willing to meet all shipping expenses upon request.

The orchestra will appreciate any donation in the line of orchestra music, musical instruments, music stands, etc.

St. Augustine's Seminary

St. Augustine's is a preparatory Seminary open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the Missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12-18 years; exceptionally younger or older boys may be admitted.

2. QUALITIES: Necessary qualities are:

a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;

b. A decided inclination for the priesthood, the religious and missionary life;

c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;

d. Good health;

3. PAPERS: Applicants should present:

a. Personal letter containing application;

b. Certificate of Baptism;

c. Recommendation from their Rev. Pastor or some other responsible person;

d. School report, especially the last one;

e. A physician's certificate;

4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College, and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy, 4 years theology.

III. TERMS

The annual tuition is $200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send applications to

Reverend Rector,
St. Augustine's Seminary,
Bay St. Louis, Miss.

Treasures in Heaven!
A Safe Bank on Earth!

Invest at 5-6% and 7% in the Annuity Plan?

IT DEPENDS ON YOUR AGE

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SIMPLY this: you deposit with us any amount desired, and upon this sum we pay you interest at the rate of five to seven per cent a year, **as long as you live,** and furnish you a legally executed annuity contract of the **Society of the Divine Word.** At your death the amount deposited will be used for the education of Colored Priests.

Thus your income is **fixed and guaranteed for life** at a good rate of interest—**more** than you can get on any other investment with equal security. And further, you are **absolutely sure** that during your entire lifetime there will be no changes in interest paid, no losses due to bad times, or poor investments, or bank failures, or sudden reverses, or the many unforeseen causes that lead to financial distress. Your interest is always forwarded **promptly** —never a day's delay.

And as to SAFETY—you have back of your investment the resources of one of the GREAT CATHOLIC RELIGIOUS ORDERS, which go on from decade to decade and century to century.

Write today for information on the Annuity Plan? Why not use the Banks of Religion?

The Reverend Treasurer
Society of the Divine Word
Bay St. Louis, Miss.

(Seminary)

Vol. VI No. 2

January 1929

Saint Augustine's Messenger

Go and teach ALL nations. Consult neither the course of rivers nor the direction of mountain ranges. Go straight on; go as the thunder goes of Him who sends you, as the creative word went which carried life into chaos; as the eagles go, and the angels.

—*LACORDAIRE*

Published Quarterly at St. Augustine's Seminary
Bay Saint Louis, Miss.



Dining Rooms and Residence of Fathers

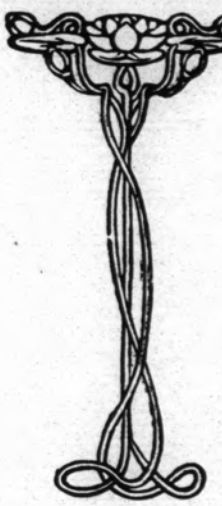
St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector

January Number



Subscription: 50 cents year

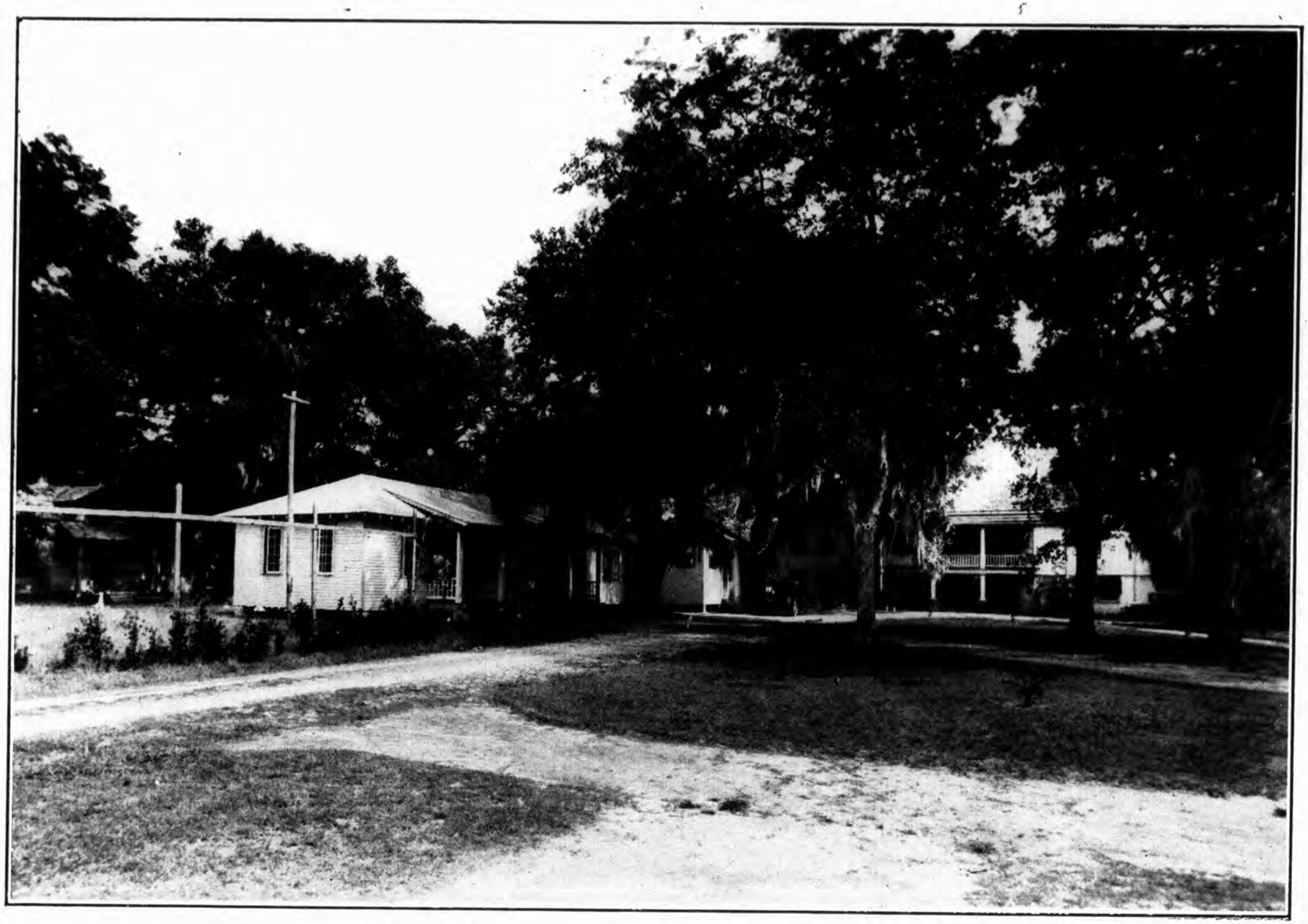
Courage! Look out, beyond, and see
The far horizon's beckoning span!
Faith in your God-known destiny!
We are a part of some great plan.

—James Weldon Johnson

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879

Dining Rooms and Residence of Fathers

INTENTIONAL SECOND EXPOSURE



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"And entering into the house, they found the Child with Mary, His Mother, and falling down, they adored Him. And they offered Him gifts, gold, frankincense and myrrh."

THE WISE KINGS

Twelve days flew by in Bethlehem as though on angels' wings.

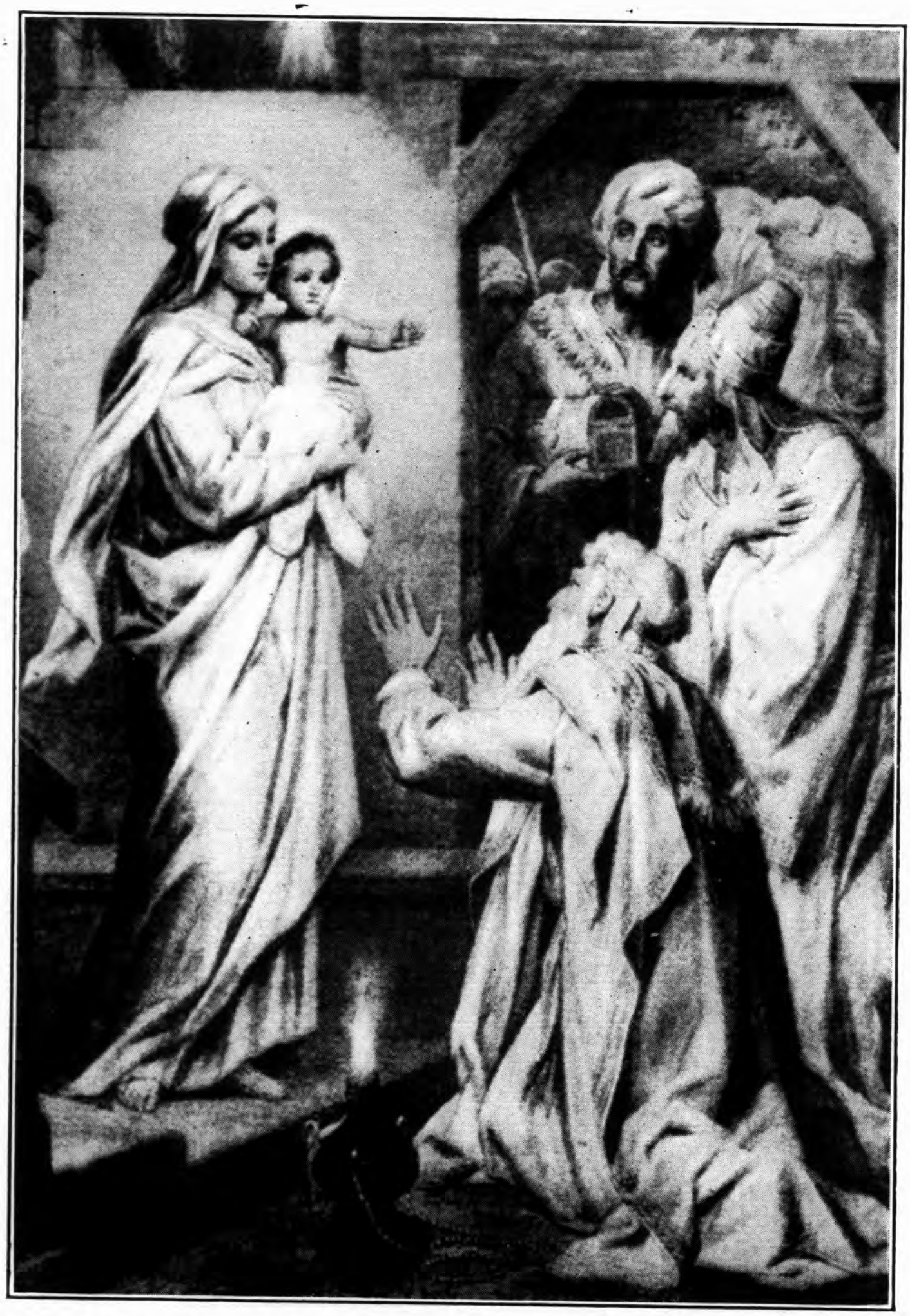
On the twelfth day, a change came over the story, for riches, pomp, learning, found their way into it; three kings, Wise Men from the East, entered the cave of Bethlehem, seeking another King, and seeking Him to adore Him.

But there is a profounder explanation of the strange story of the kings. There is that part of it, which is borne by no other or less than God, the Ruler of all.

He Who measureth times and seasons, and in Whose hand are the hearts of men, had spoken long before to His prophet Isaias, declaring that darkness should cover the earth, and a mist the people; but that the Lord should arise, and His glory should be seen, upon Jerusalem. . . . . .

The Ancient of Days, and King of Kings, He Who is from everlasting, and with Whom one day is as a thousand years, and a thousand years as one brief day, knew that His own appointed time had come for the fulfilment of His own decrees. To these men, who were wise men, He gave far more moving evidence—believe it—than the shining of a star. He gave them that faith which is the substance of things hoped for, the conviction of things that appear not. He fired those loyal hearts with the flame of a more than royal strength, the sevenfold flame of His own Holy Spirit, making their wills one with His. Thenceforth, their eyes, ears, hands, feet, were God's only. These kings, wise with true wisdom, sought God alone, and seeking Him found Him; and when they found Him, they knew Him, however

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strange His guise. The blessing to be pronounced by that Babe, later, upon the clean-hearted, was given to these hearts, purged and made clean by the Spirit's fire; and they saw and knew their God. The prophecies were accomplished, the word of God was triumphant, the will of God was done. Blessed are the clean of heart, for they shall see God.

Nineteen centuries have gone by since then, and still in many places the darkness covers the earth, and a mist the people; and even in our own dear land, we Catholics go heavy-hearted, because many whom we love do not see the faith as we see it, or have not courage to embrace it when it is seen. Let us turn the heavy-heartedness into fervent prayer.

They cannot see, while their eyes are dim, or their hearts are full of earthly love; they cannot follow, till their wills are one with the will of God. Beg Him with tireless prayers to send His Spirit to enlighten and purify them, till they shall see by faith the Babe of Bethlehem in the tabernacle, and falling down at His feet with us adore Him.

The Inner Life of the Soul,

S. L. Emery.

WHY A COLORED PRIESTHOOD AND A SEPARATE SEMINARY?

NO denomination nowadays can afford to be any longer without ministers of the same race and temperament as those among whom they labor. Individuals are the best guides of their own people. The last three Popes have given public approval to this sentiment, by fostering, encouraging and promoting a native clergy whenever possible.

American Protestantism has made remarkable progress among the Colored people just so far as and only so far as it has succeeded in working out this self-evident truth of mission science. By way of example, witness the phenomenal growth of one of the younger churches in America, the far-reaching and really influential A. M. E. church. This distinctly Colored organization with a well-ordered hierarchy of Colored bishops and pastors had a membership of over five hundred and fifty thousands (551,776) in 1923. The outstanding success of this religious body can be accounted for in no other way so well as by ascribing it to its native ministry. "No Colored flock without its Colored Shepherd" has been its practice since 1787, when it was founded.

The Church as it exists among the comparatively few Colored Catholics of this country presents an entirely different front. Here we also see congregations, but all except two are in the hands of White priests. Among other causes of greater or less importance, the reason of this slow growth of the Church has been ascribed generally to just this lack of a native leadership among the clergy working for them. In fact, only in recent years has adequate attention been paid either to Colored Catholics in general or to convert making among their separated brethern. That the Church has lost ground in this field is shown by the fact that the proportionate number of Colored Catholics grew steadily smaller. Defection in their ranks seemed not to be noticed till it was almost too late. Existing state laws made it extremely hard for pastors in mixed congregations to give equal attention to all. The result was that many Colored people remained in the Church simply because of Catholic ancestry. A man's religion, however, can no more subsist on the bare fact of his parents' religious affiliation than his political affinities can rest on parental precedence.

On the other hand, we feel sure that Colored priests would have been better able to meet those occasions. Perhaps there would now be fewer so-called 'ex-Catholics' among the Colored people if priests of their own had been laboring among them. This is not stated to disparage the great work accomplished by heroic and self-sacrificing White priests and Sisters in the past. They have certainly given their all, and done their utmost to better conditions. But if these could do so much in the face of the little support and almost negligible encouragement of a country at large, it stands to reason that a well-instructed Colored Catholic clergy could have done more.

Not only the influential as well as ordinary laity but even priests and other religious, a fact no longer to be concealed, openly disapprove of a Colored priesthood. To be frank, they do not BELIEVE in Colored priests—and their name is LEGION! It would take us too far beyond the scope of this article to bring up all their objections. Suffice it to mention but two of them en passant. Some say that they cannot follow the course of studies. Just how unreasonable this argument is can be seen from this, that Colored men have mastered the subject matter of, if not higher, certainly more difficult professional studies. Again, they would have us believe that the Colored man is not ready to make the necessary sacrifices. It is not unreasonable to expect that an individual is better prepared, more willing and even more anxious to labor for his own group than any one else will or can.

Regarding the conversion of the Colored race, many soothe themselves with the thought "they will be converted in God's good time." St. Paul did not reason thus in the first ages of the Church. Strange to say, this inconsistency finds room to exist in the hearts of otherwise good and well meaning religious. They will not move a finger to convert them themselves and yet they are blind enough to oppose others who are able and willing to relieve them of this oppressive responsibility. Jesus Christ was in earnest when He said, "Woe to you lawyers, for you have taken away the key of knowledge; you yourselves will not enter in, and those that were entering you have hindered."

In no inconsequential numbers they have spread this unwholesome leaven concerning 12,000,000 people who could be saved for the Church. This sorry lack of confidence among those that should be the very first to stand up for their charges, can not be dispelled any too soon. Nothing, however can be done in this direction by scattering a few

Colored priests here and there in far-removed places. A more systematic effort must be made. Not merely a handful but a large number of Colored priests should be placed in the field who will themselves in time be able to train a native clergy. It is already true of course that every group is worthy of its own leaders; to say that just **this** people in question is an exception is tantamount to asserting that the Church is not for the Colored people. Such a view is entirely false. But the world demands a proof, and a proof shall be given the world.

Though few White Seminaries may permit, that is, tolerate single Colored students, yet they will never make it a general practice. It is entirely out of the question to imagine, much less expect that they will make direct appeals or inaugurate special and systematic drives for such students. Even less, they must never be relied upon to foster or encourage religious vocations among the Colored people. At most Colored applicants will be admitted either on the score of an open minded attitude on the part of the superiors or through lack of any practical way to evade the difficulty. Consequently, it is not wrong to say that Colored students are generally not received into the White Seminaries of this country.

Should a Colored aspirant for the priesthood succeed in securing an entrance through the ordinarily closed doors of one of these institutions, he is always handicapped. He can never hope to receive the right sort of systematic training necessary for his life's work. On the one hand even the best-intentioned Seminary authorities, find themselves powerless to turn out a Colored priest ready to minister perfectly to the needs of his people. On the other hand it would be folly for him to expect his views and his field of work to be of paramount importance to the general student-body. Indeed, all those things that have been rendered sacred to him by life-long associations will be ignored. His teachers and companions could never grapple with his intimate problems or give him the proper adjustment so necessary and so difficult of attainment.

All the advantages secured in being trained with members of another group would well be substituted without much loss for that concerned more directly with his after-life. Conceded that he emerges from such an institution a good and holy priest, he would be a better priest, in so far as his work is concerned, had he received a special training fitting him for it.

The special preparation mentioned above can be afforded only by a distinctly Colored Seminary. Such an institution must be devoted primarily and altogether to the training of Colored young men to become priests for and among their own people. Men especially trained to meet their needs and solve their problems would be teaching them. There the students could receive every attention necessary to prepare them for the Colored priesthood. Under its roof they could exchange individual views, correct faulty notions, share each other's ideas, and study the Race question generally and in detail without any fear of friction with White students and disapproval on the part of the Faculty. In this Seminary they would learn to face the most difficult question squarely. In a word, they would learn to know their field of work, come to respect real difficulties, and love to work in even the most neglected areas. Any training omitting but one of these phases can never be called adequate, and only a Colored Seminary can afford to devote itself entirely to them.

This is the real crux of training a Colored youth in a White Seminary. In the end he is thrown into a great field, unprepared and unable to cope with problems that are new and at the same time of utmost importance. He has to use too much time that could well be devoted to something better, in adjusting himself. The Colored priest trained in a Colored Seminary, on the other hand, has just to put in practice the teaching he has assimilated, and to continue where his Seminary left off.

The character of religious life furnishes us with even weightier reasons. No other form of social life has yet been devised in which individuals must live more intimately than they do in a community. There they sleep side by side, there they worship together, there they study together, there they recreate together, in a word there they are the sole companions of each other for long periods at a time. Each one plays an important part in the daily life of his companions. Consequently all must be obviated that would cause the least friction or result in lifelong unhappiness. The Seminary, if anywhere, should be a place where every racial antagonism must be avoided at all costs. Friction in this regard results too often in wasted energy and in embittered feelings that incapacitate a man for any lasting work. And yet the Seminary should be located in the heart of the Southland, just where prejudice has its strongest foothold, just where a separate institution is the only feasible thing that can survive. The well-being of Colored students de-

mands that they be in an institution where they will receive every opportunity and enjoy equal privileges. The solution to this, as far as a Southern institution is concerned, is a separate Seminary.

No one with any knowledge of psychology will deny the patent fact that races and peoples have peculiarities and individual traits, in the direction of good and bad, that mark them off sharply from each other. Since each race is characterized thus we must take it as it is and not as we would like it to be. Thus it was created by Almighty God and so it should be taken for what it is. It is naturally nothing to be ashamed of that Slavs prefer to be with Slavs, that Irish are more congenial to Irish. The Colored man is not an exception. He feels more at home with members of his own group, who understand him and share his likes and dislikes. Sympathy and kindred feeling go a long way towards preparing a man for the ordinary walks of life, how much more so for the priesthood!

There is still another point that is too often neglected. Even ascetical training, spiritual masters tell us, is at its best when it is accommodated to the predominant characters forming a group. The spiritual life of each and every individual is so important that if it is not taken into consideration, no matter on how great a scale his training is otherwise accomplished, even the most brilliant start is doomed to failure and disappointment. Will a White Institution be able to accomplish this as well or as thoroughly as a Colored Seminary?

In due consideration of all these points, St. Augustine's Mission House was opened. It has never been nor will it ever be our intention to say that it is the last word in the history of a native clergy. Nothing can be more wrongly deducted than this. In fact it is our firm conviction that sooner or later Colored young men must not only be admitted into any and every Seminary throughout the country but that they ought to be received with open arms and treated with every due respect. But even at that time, St. Augustine's Mission House will continue to exist and be what it is NOW, a distinctly Colored Seminary, devoted exclusively to Colored students. Its teaching staff and entire personnel must be supplied in no distant future from the ranks of the Colored people themselves. Then it will be able to take its place side by side with the other Colored institutions of higher learning and achievement as the Colored man's best answer to his own problem, his own practical solution of a difficult question.

OUR NEW STUDENTS

Statistics do not prove everything. It is not always advisable to rely upon answers coming from younger students. Notwithstanding these basic facts, the two above—mentioned sources of information are generally reliable, if we wish to observe the trend of opinion and form some sort of idea concerning a field of work lying before us.

Concerning these things the Faculty of St. Augustine's printed a short questionnaire. This read something like the following:

1. City and State.....
2. Catholic Parentage or Convert?.....
3. Separate (Colored) Congregation or mixed?.....
4. Congregation consisting of Converts mainly or of old Catholics.....
5. To whom do you owe your Vocation?.....
6. Are there any other students of your Parish in the Seminary? .....
7. Pastor in charge.....
   (a) Secular or Religious?.....
   (b) Trying to encourage Vocations or against Colored priests? .....

Remarks .....

Each new student of this year was handed one of these blanks and told to answer briefly and truthfully every question he possibly could. The information gathered in this way can be divided into two classes: That which is statistical, and that which is of a more personal and fallible nature. In the statistics on the following page what is merely informative is given first.

State	City	No. of Students	PASTOR			PARENTAGE			CONGREGATION			Other Students from Parish in Seminary
			Religious	Secular	Catholic	Mixed Marriages	Protestant	Colored	Mixed	White		
Delaware	Wilmington	1	*		*			*				0
D. C.	Washington	3a)		*	*			*				1
D. C.	Washington	b)		*	*							1
D. C.	Washington	c)		*	*			*				1
La.	Grand Coteau	2a)	*		*				*			3
La.	Grand Coteau	b)	*		*				*			3
La.	New Orleans	1	*		*			*				0
La.	Opelousas	1	*		*			*				2
Miss.	Bay St. Louis	1	*		*			*				0
Mo.	St. Louis	1	*			*		*				1
Ohio	Toledo	1		*			*		*			0
S. C.	Charleston	1	*				*	*				0
Texas	Port Arthur	3a)	*		*			*				3
Texas	Port Arthur	b)	*		*			*				3
Texas	Port Arthur	c)	*			*		*				3
West Indies	St. Martin	1		*	*				*			0

The other questions of the blank were not answered by all. To that pertaining to the attitude of the respective pastors the following opinions were given:

Favorable	12
Neutral	1
Opposed	0
(Left unanswered)	3

The answers to the question as to the source of their vocations can be classified in the following way:

Inspiration (inward desire)	10
Serving at Altar	1
Home and Catholic school influence	1
Influence of Pastor or Assistant	0
Influence of Nun teachers	1
Influence of other students	1
(Left unanswered)	2

Of course these last answers cannot all be taken as exact. The students attempted to give the **main** source of their desire to become priests. In the majority of cases it was a personal wish. While not a single one attributed his vocation directly to his pastor, two mentioned in their remarks that their pastors did encourage them; one gave this credit to Nuns, who were teaching them; two were of the opinion that both their pastor and their religious teacher or teachers were partly responsible, that they were here; three ascribed it to the influence of present or former students of our institution. All in all, few entered St. Augustine's entirely of their own accord without any outside influence.

Several cases were very illuminating. One said that, while his step-father professed no religion he himself realized his vocation when he entered a Catholic school. Another states that his mother and religious teachers encouraged him since his fifth year. Still another remarks that he desired to become a priest from childhood. A younger new-comer is encouraged by two exemplary students during their vacation and at the same time by the Ladies' Auxiliary of Peter Claver. The brother of one of them who is himself a student, encourages him to enter the Seminary.

The only convert among them had this to say of himself, "All my life since earliest childhood I wanted to be a missionary and live a virtuous life. After my conversion two years ago, I decided to become a priest."

The statistics given above are those of only one year, the present one, which can safely be called the best so far in our history. Figures show that it is the first time we have so many cities and states represented by candidates of the same term. Never before did we find so many priests, though the number is still comparatively small, anxious to send deserving students to St. Augustine's. Not only a small number of earnest well-wishers but also more than several pastors together with the generality of Colored Catholics are becoming confident of our success and taking an active interest to bring it about. This is an earnest of much future good which can not be over-estimated.

As will be seen at a glance it is not the East nor the North nor the West but the Southern, Southwestern, and central parts of our country that have furnished practically all our 1928 vocations. Perhaps the following reasons are the most patent ones. There are not so many Colored Catholics and Colored Catholic churches in the former sections as in the latter. In mixed or White Congregations, Colored Catholics do not usually receive the same attention they would in parishes devoted exclusively to their own group. Besides, racial conditions are not so tense there as they are in the South. Consequently the need is not felt so keenly and vocations come in more slowly. A further cause may be attributed to the fact that Northern Colored people have a distinct aversion to living in or attending any institution located in the Bourbon South. Yet, the greater portion of Colored priests must work later on where their people live in the greatest numbers, and this is no doubt the South.

To proceed, if we compare the population of the various places from which our boys come, we can not help arriving at the following conclusion. Though there have been notable exceptions, it is neither the very large cities nor the extremely small towns that send us most vocations. The middle-sized town can always be relied upon to furnish more and on the whole better vocations than any where else.

Just why there are not more candidates from the country can be best explained thus. As much as we have absolutely no objection to accepting poor boys—in fact the greatest percentage of all the students we ever had hail from just that class—extreme poverty is not very conducive to living conditions in a Misson House. No Seminary of our age and condition can be asked to furnish wearing apparel and other bare necessaries of life to those in need. When a boy can not buy his books or meet incidental expenses the Mission House takes upon itself this responsi-

bility. Further it cannot go. This, however, is not the deep, underlying reason for the present scarcity of vocations. In the first place there is an alarming poverty of religious training to be found in many Colored country people. They are not to be blamed for this said state of affairs, because they receive little or no religious education at all. Prejudice keeps them from mingling with their White neighbors, who are themselves only scarcely better instructed. It is not every Sunday that they can participate in even the most poorly arranged Divine Service. The result is that they know little of religion and thus can not appreciate immediately just what it means for a boy of their own to be a priest-student. Further, educational facilities, if they exist, at all are far from the best. In many places the children receive only four months of schooling during the entire year. This time is spent in a small, often one-room school, with a single teacher taking care of all grades and all classes. It makes one's heart bleed at times to have to send away from our institution a really splendid youth because of the little education he has had in early life. He can not become a priest simply because he has no foundation in the fundamentals of reading, writing and arithmetic. Besides these two, another deplorable condition has its rise in poor living surroundings. The abject subjection in which some Colored people are kept in certain small Southern localities surely does not promote morality or advance the higher ideals of life. The sin should not be ascribed to them so much as it should be laid at the doors of those that placed, and mean to keep them in this condition. Nevertheless, the handicap still remains.

It seems strange that we do not receive more applications than we do from the larger cities of the North or the South. However, our institution is not the only one to experience this; all Seminaries do. Authorities—and the following is true of all races—ascribe it to the fact that the atmosphere of big cities is not very congenial to the development of priestly vocations. Already in early life the growing city boy comes in contact with bad company either in school or in the neighborhoods he frequents. Moreover, urbane people condone too easily the petty and serious faults of their children. Lurid vices are more attractive, and enticing in city life; what would be directly blameworthy in the smaller community is overlooked or even praised at times in larger ones. Besides, there is that all powerful attraction to earn money, learn a trade, embrace one or the other profession, settle down, and be independent. On the other hand religious life is repugnant to the boy leading an easy life: its sacrifices are too great, its demands too exacting, its rule too

rigid. The boy coming up under these conditions and still retaining and still living up to highest ideals is the grand exception. And it is only this exceptional boy that Seminaries can welcome and admit.

Not only 1928 but every year since we opened our institution, we could always depend upon the moderately sized towns for vocations. Inhabitants of such cities have usually, if not excellent, at least good opportunities for schooling. At the same time there is neither the idleness of the very small country place nor the "busy-ness" of the big city to attract the youth. Good people know just enough about each other to take away partially if not wholly the enticements of vice. Then, there is not the industrial or professional life of the larger community to engross the young man and draw him away from higher religious pursuits. There we find no hot-house development on the one hand, nor on the other a retarded and stunted growth. Everything proceeds naturally and quietly. All this contributes even to the development of a strong character so essential in a religious vocation.

Just what can be the reason why our students usually come from certain localities? It is evident. If we question them, we always receive the same answers. They have always been accorded individual encouragement from their pastor, teacher, parents, or some other person deserving of their confidence. In nine cases out of ten they have been approached by others that are genuinely interested in a Colored priesthood and are capable of judging, as far as is humanly possible, whether one has a vocation or not. Mostly, it is the priest himself or a religious teacher, who knows what it is to have a vocation and consequently can teach another to prize, foster, and follow it.

We can not do better than give the wonderful example of what a priest has done, and how he has accomplished it. In the space of eight years he has sent us as many as ten students, seven of whom are still with us. From the very beginning he was interested personally in the institution. In fact he affirmed that his heart will be glad when he will be able to turn over his parish to a Colored priest. He never wavered in his belief of 1920 that God is with our Seminary and that it is the duty as well as the privilege of each and every pastor in charge of a Colored church to take an active interest in the progress of THE Colored Seminary. A short visit to his parish will convince even the most sceptical as to the priest's sincerity. He lives among his Colored people, he champions their causes, he encourages their children to be worth while and responsible men and women. His boys literally grow up in his rectory, they are

near him constantly. Because he keeps them so frequently around him, he has a chance to observe their characters individually, correct their personal failings, and guide them into the right channels of life. As soon as Father X finds out that a deserving youth of his parish wishes to enter St. Augustine's he uses every possible means to test his vocation and see it is genuine. Satisfied with the youth's sincerity and talents, he moves heaven and earth to have him here. When he sends in a boy's recommendation he does not waste his time and paper on generalities. Instead he states the case as it is, giving the boy's good points and weaknesses side by side. The number and character of the boys he has sent us must show that God is blessing the endeavors of a fearless, zealous, and God-loving priest in Colored work. Would that we had more such outspoken champions of our cause!

Exceptional cases like the one mentioned above and even other more ordinary ones do not mean that those priests have picked out few boys haphazardly and sent them to The Seminary without any serious considerations. No conclusion could be farther removed from the truth than that. The pastor that is interested in our institution and at the same time anxious to send us students has always showed himself most scrupulous in selecting only the best. Having the good of the Mission House at heart, he would certainly prefer not to have any candidates here at all than incapable, bad, or down-right shiftless ones to handicap so important a Cause. Practically all the boys we receive from such priests are really pious, and more or less talented. There is hardly any doubt that a greater percentage, if not all, will finally succeed and live up to the trust placed in them.

Another point must not be overlooked entirely, though the scope of this article can not do it full justice. If certain well developed parishes in high places which are strongly Catholic have not yielded many or no vocations at all until now, there may be several timely explanations. It may be that there is lacking that individual encouragement so important in the discernment and fostering of religious vocations. In many cases this is due to the size of the congregation, when the number of priests in charge is too small for the actual needs of the people. What demands immediate attention is looked after, while priestly vocations, which often require months and sometimes years of proper guidance, must be neglected. At other times the pastor himself lacks confidence in his people. A native clergy does not share

his approval and so has no place in his interest. If he does not openly oppose a Colored priesthood, he is at least indifferent to promoting it. What is worse, another might be really convinced of this necessity and yet will not trouble himself with those that show unmistakable signs of a Divine calling. It is too much inconvenience to preach vocational sermons occasionally from the pulpit. Before such a picture one is tempted to ask himself with Omar Khayyam, "For which is for the other, Flock or Shepherd?" And yet these same priests might be the first to point to a supposed scarcity of vocations among Colored people. "There are none" he exclaims and sits down satisfied with the conclusion. Once for all, we can not expect good Catholic parents to sacrifice their children if they themselves are not encouraged from the altar to offer them for the Altar.

What will surprise many not acquainted with Colored work is the fact that we have a comparatively large number of converts. To cite an extreme example, a class of five students has three converts among them. This, however, is no cause of alarm or reason for discouragement. It must be taken into consideration that there are not so many Colored Catholic families in this country and that according to official figures of 1923, eight per cent of the 250,000 Colored Catholics are mere children. We must recruit our candidates where vocations as well as natural abilities are present. At times these are found in converts and so we can not refuse them admission. Though they did not receive a directly Catholic rearing they do have to their credit a good, solid Christian education, upon which a generous Catholic training can without any difficulty be erected. Further more, they have often made great sacrifices to give up the faith of their dear ones and join one that is not nearly so easy to live up to and practice as their own. Nevertheless, they have made strenuous efforts to live up to the teachings of the Church and are willing to make any sacrifice so as to become priests of God. Bringing to us earnestness of character and sincerity of faith, they are generally exemplary, serious-minded students with a definite purpose in view and the necessary means to endeavor to accomplish it. We do not entertain the shadow of a doubt that these converts will become good priests, and be a powerful factor in bringing over to the Church a number of our separated brethern who would be Catholic themselves right now but for the fact that they have no one to interpret and guide them safely to the One True Fold. Knowing the struggles they themselves had to undergo for conscience' sake, they

can better appreciate those of others in the same predicament and without lasting mishap convert them to the Catholic Church, outside of which there can be no rest for the earnest searchers after the Truth.

One word in conclusion to summarize our study briefly and at the same time to touch lightly upon a point often overlooked. With the years the fact that there is a Colored Seminary is becoming more widely known and gaining acceptance in even the remotest corners of the country. Though boys enter and again leave our institution,—this is the history of all Seminaries it is no source of discouragement. In the first place it is not only no disgrace but a sign of manliness for the young man himself to leave the Seminary when he discovers that he has no desire or intention of becoming a priest, or can not make the required studies. In the second place, those students that go back to the world always take with them a better and more solid Catholic moral education than they could have received elsewhere, and later on these same men will lay the foundation of real Catholic home-life, without which the Church can not long exist among any set of people. Finally, though we have good boys that have entered St. Augustine's Mission House either in direct opposition to their pastors or at least without a needed encouragement, we have always received most vocations from just those parishes where there are priests who are not only interested in the Seminary, who not only encourage vocations, but who believe in a native Clergy themselves.

Dear Friends:

It is meet and just that I thank you once more for your generous response to my appeal at Christmas time. It made our Christmas a very happy one and especially did it enable our students to enjoy the holidays more. They like to be able to feel that there are friends scattered over our broad land who willingly 'give a hand' in their difficult struggle for the Holy Priesthood. However, some of our old friends have not been heard from. I am confident—since they did not fail to remember us the past six or eight years—that they will send in their Christmas gift during January.

Our Christmas celebration was truly worthy of the occasion. Special prayers of thanksgiving and of petition were offered up at The Crib—prayers of thanksgiving to God for inspiring you with generosity, and prayers of petition for those of you who recommend your intentions to us. Already very many such intentions have been received along with donations, and they show wondrous faith in God. They are always welcomed, for we believe the poet when he exclaims "More things are wrought by prayer than this world dreams of."

There is a little matter which very much concerns us that I want to tell you about. Our Seminarians are finding it rather hard this winter to keep warm and consequently to remain well and fit for efficient work. They are anxious to have a better home and especially one with a chapel in it where they may go oftener than present arrangements permit, to 'talk things over' with their Hidden Master. We received from the American Board of Catholic Missions a liberal contribution towards the New Seminary building which must be erected in the course of a year or two. But the beautiful grounds selected as the site of the New Seminary are practically useless if we can not buy a property right in the center of them. The property may be bought for $5000.00 *at present, as the owner is compelled to sell it. Should it fall into other hands our dream of a New Seminary will not come true. Now, the ordinary contributions we receive do not suffice to meet current expenses, much less make it possible to realize this bargain. Hence we are forced to turn to those who are willing to contribute a substantial sum for this very purpose of buying the additional property. Those who have been so good in the past can not disappoint us this time!*

Wishing you, one and all, happiness and contentment in your different callings, I remain

Faithfully yours,

P. Matthew Christmas, S. V. D.,
Rector,

ST. AUGUSTINE'S SEMINARY.

OUR INDIRECT MISSION

FLORIAN J. HAAS, S. V. D.

THE direct purpose of St. Augustine's Seminary at Bay St. Louis, Mississippi, is the upbringing of Negro Priests. Indirectly it aims to overcome the hard and fast prejudice that exists against a Colored Clergy. In other words, this institution is trying at once to do a thing and to vindicate it. Unlike other seminaries in the country which are following a course of action unquestioned and highly approved, St. Augustine's is engaged in a program that is highly questioned with prophetic gloom.

It is a fact that the Catholic priesthood in this country is about the only station where Negro ability is not recognized and the last field that has been open to him. Into all other fields he has been admitted and has entered with merit. He has been allowed at the bar where he has attorneys of rank. Large practices bespeak the worth of many Negro doctors. Nor have they entered the arts without valuable contribution. In the various trades they have been as successful. The Protestant ministry has admitted them long ago, and many are the congregations that they shepherd with honor. But they are an undiscovered body in the Catholic priesthood.

The reason why they have been denied this opportunity in the priesthood is the fixed belief that they cannot qualify. The features of this distrust are the same as they have always been. Will they be intelligent? Will they be virtuous? Can they develop prudent leadership? Will they Sacrifice? Will they stand up under the grind of priestly discipline? Will they be amenable to authority? Will they succeed? Are they wanted by their own people? Will their relation with the White Clergy be harmonious? Won't they be just another trouble for the Bishop?

These misgivings exist, and in consequence many bishops who have Negro populations in their dioceses are not interesting themselves in encouraging or sponsoring vocations amongst Colored youth. It is not that they are unconcerned about the conversion or care of these; if, by some way, these could all be sufficiently attended to they would be pleased. But before they engage in an active furtherance of the Negro priesthood they would like to have facts. It is no doubt their wish to see first an example of a functioning clergy that is successful and over-rides all the objections that stand against the project.

There have been, of course, a few Colored priests and there are a few now, but three living scattered priests do not constitute a clergy. Besides, several of these, laboring as they were under peculiar circumstances, did not give an example of unqualified success. They worked in isolation. They did not have the support of cooperation and sympathetic confreres. They were cut to the quick, and shaken by denials of diocesan faculties. They were on a great sea in a little bark. They could not do their best.

The general effects of this overhanging cloud of distrust are with us still today. While a few seminaries have carefully accepted a Colored boy it can safely be said that there is just one door that is wide open and extends a warm welcome to Negro Students; it is that of St. Augustine's Seminary at Bay St. Louis, Miss. One can go farther and say that students will not be accepted at other seminaries until this single institution succeeds. The disbelief in a Colored clergy cannot be overcome by arguments or appeals. The only thing that can shake this citadel of doubt is facts. These must come from the happy results of St. Augustine's Seminary which, to many watchers, is an experimental station.

In this light it is not easy to overestimate the part that St. Augustine's Seminary must play in the history of a Colored clergy in this country. Its task is to take the matter out of its present field of speculation and make it an accepted thing. It must settle doubts with certainty. It has to combat prejudice by holding up to view its palpable error and injustice. In other words, St. Augustine's has as its mission and its work of mercy the charge of taking from an afflicted people their banishment from sacerdotal life by demonstrating, for the benefit of those that stand by, that their can be a Colored priesthood, virtuous, intelligent, and disciplined: a priesthood capable, successful, and desired of its people.

In this way St. Augustine's Seminary hopes to let down the barriers to a larger and more sufficient development of a race clergy in this country. For it will be readily seen that in a vast and far scattered Negro population the success of a single institution can be but local. The output of one religious society cannot minister to the Negroes at large. It is only when the various dioceses according to their needs will welcome and sponsor Negro vocations that we can expect an appreciable progress in the full establishment of a Colored clergy as well as in the benefits accruing therefrom. With the success of a single institution it can be said that a religious society has a Negro Clergy; but only when this wider development takes place can it truly be said that the Catholic Church in this country has a Negro Clergy.

Our friends who have long stood by us will see that they are espousing a cause that will have far-reaching effects. It is a work which, by the grace of God and friendly upholding, will not fail. Time and patience will be required, and prayers and alms. But the service that this institution will render the ecclesiastics and the Church at large is very well worth it.

THE PARK

THE other day, two persons rounded the corner of the Father's residence, apparently on their way to work. One of them, plunged to his hips in a pair of boots looked from beneath the visor of a black cap. Constrained by his rather cumbersome foot-wear to assume a sort of "rolling gait" with a pick and an ax balanced on his shoulder musket-fashion, he led the way.

At his side walked the other with a decided military step sporting a noisy pair of khakis. He was equipped with a shovel and a rake, also shouldered a la militaire. As they came into full view, you tipped your hat to Father Kinder and Father Koeller, for they were none other than the two Rev. Fathers on their way to work on the park construction.

A rapid sketch of the early condition of our premises and the eventual process of turning its natural beauty into a park cannot be without interest. When we first acquired the grounds on which we are now pretty firmly settled it had been so long neglected, and so wild with overgrowth that it was almost a forest. That was in June 1921. The owners had given up living on the place some years since. It had, therefore gradually returned to the primeval state it was in before it belonged to anybody in particular. In those early days when the Red-man, natural heir of the vast wilds roamed unrestrained through these parts where now civilization, christanity and a seminary flourish it is said this was one of the most beautiful spots on the Gulf Coast. Through it a clear stream came racing down into the Bay. On the banks of this brook, the female element of the olden days assembled on Monday morning to exchange views on

any current subject, and incidentally to do the family laundry. On either bank grew stores of high-bush blackberries and numerous varieties of fern and other lower species of semi-tropical plant life. Over these rose the beautiful forest trees—the red bay, its scented leaves saturating the surrounding atmosphere with their perfume—the white bay or magnolia, its large white flowers splendidly relieved against a dense dark green foliage that never cares for the winter weather; the cedar spreading its branches far and wide—a few species of cypress more abundantly represented by that particular group common in southern swamps, often referred to as developing "knees" from their roots. Its proper name is Taxodium distichum, if you wish to look it up. Soaring over all like the king that he is, stands the mighty oak, with plenteous underhangings of Spanish moss which makes one unwittingly look to see the "MOOSMAENNLEIN" scamper about in the moss. Indeed in few instances the pine rises higher up above the oak; but the pines are in quite another section of the premises.

In one corner of the lot our predecessors had planted a small orchard—mostly with pears, a few orange trees, a couple of peaches, pomegranates, grape vines and a fig in the center. The fruit obtained from the orchard in spite of the state it was in when Father Heick first came to take possession of the newly bought property only served to remind that ingenious veteran of what **might** be had if the orchard were given some attention. With the two then aspirants to the Colored Brotherhood, Mr. Patrick Lawlor and Mr. Alejandro Sampson, Father Heick succeeded in cultivating the orchard as best he could under circumstances. They subsequently cleared a suitable spot for the present seminary building then only in project, and restored some order in a general way.

During the period of construction, and after that during the early struggle of the young seminary for an existence, the attention and efforts of our zealous pioneers were demanded in a field of far more practical importance than that of landscape gardening. First and foremost we had to exist, then and then only, could beautiful grounds be of any use to us. The result was therefore that the premises especially the small orchard and other points more distant from the central house little by little relapsed into wilderness.

They remained in this state until Father Stieg came only two years ago (1926). A landscapist par excellence, Father Stieg was at once captivated by the abundance of

natural beauty of our grounds. He readily consented to design a park and supervise operations. Work was immediately begun, the students doing the "fortiter in re" and Father supplying the "suaviter in modo."

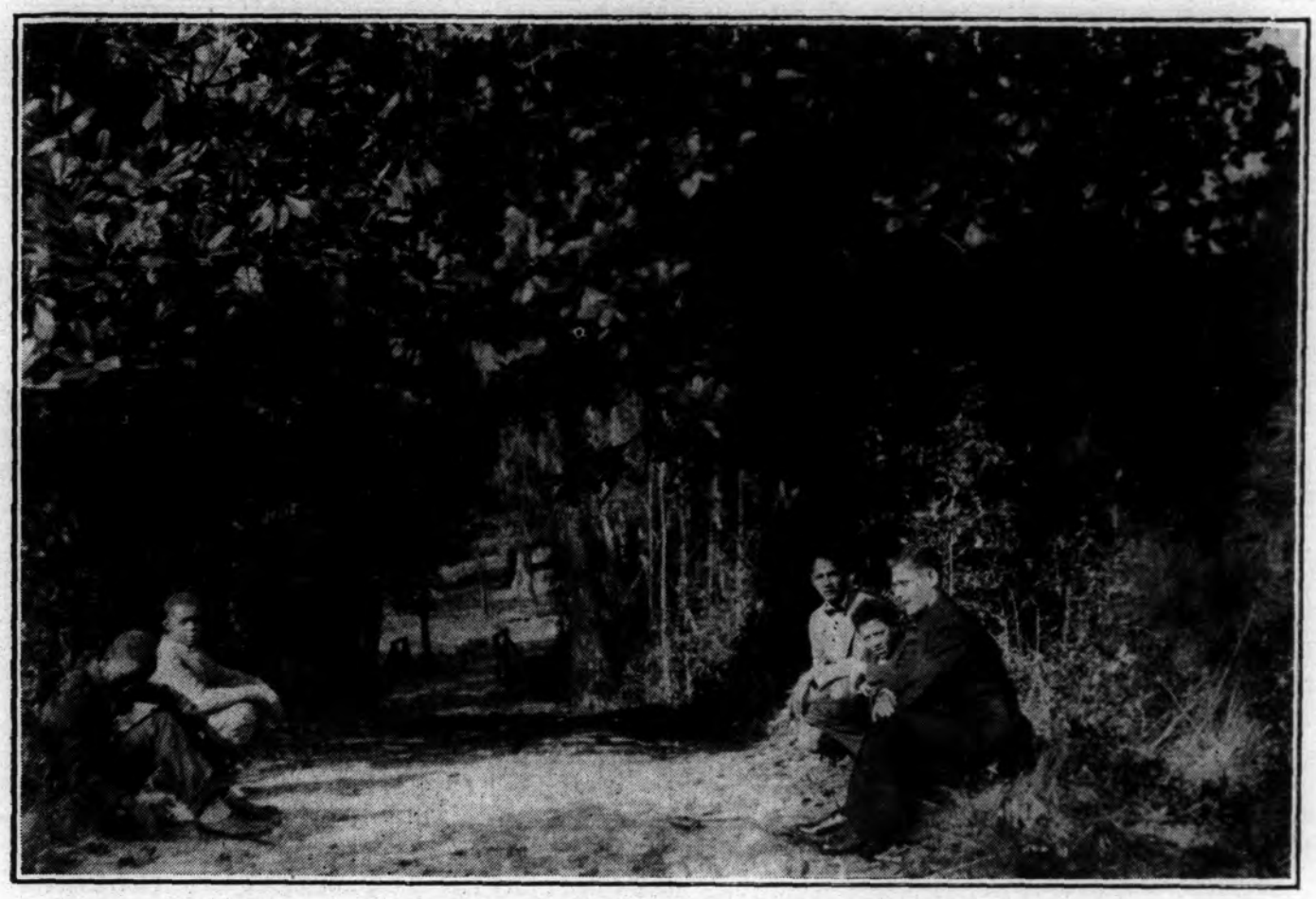
Before long however, summer brought the holidays and all the boys went home. Thus the work was delayed considerably, in fact, had it not been for a couple of hired hands it would have ceased altogether. Hence, nothing of lasting consequence was accomplished—only the immediate surroundings of the building being done at the time. That summer, Father Schneider, expert florist and dendrologist in general set rose bushes and small poplars and palmettoes in the areas marked out by Father Stieg, so that the close precincts of the house assumed a stunning transformation from forest to a neat garden of promenades and flowerbeds.

When school session reopened last year, Father Stieg was prevented by illness to continue the work he had begun, and so nothing further in the line of beautifying the grounds was done during that year, than sustaining in presentable condition what had been with considerable difficulty accomplished.

This year Father Stieg was again claimed by illness right in the midst of operations of the park now so long in the process of construction. This time, however, the work did not stop, but is being carried on by Father Kinder and Father Koeller assisted by the students and any other hands available.

Many pretty walks are already laid out in that section of the property called by its first inhabitants "Lover's Lane", because of the wealth of its woodland beauty. Here the shady magnolias ward off the heat and tone down the glare of the southern sun into a lovely sombre—a charming spot for mental prayer or holy reading. The ravines have been spanned by bridges with painted bannisters so you can lean over and watch the fish perform their aquatics.

The other side of our property, that is, in front of the Seminary, is receiving equal attention at the hands of Father Kinder and Father Koeller and the students. An automobile road leads through the center of it from Dunbar Avenue to the entrance of our main building. Hopeful young pecans march in double file all along the road to the far end of the premises. On the following page are two pictures of characteristic scenes in our park.



"In The Shade of Magnolias"



"Watching The Fish Perform Their Aquatics"

INTENTIONAL SECOND EXPOSURE

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"In The Shade of Magnolias"



"Watching The Fish Perform Their Aquatics"

BRIEFLY

It would be highly instructive in more ways than one if Colored and White colleges met occasionally on the gridiron. These ideas of racial superiority are of practically no value. Brain and brawn rather than tinge of skin would decide the issue. It would be a case of Greek meeting Greek, and who could predict the outcome?

We quote this from the Chicago Defender of November 24th:

"Blood power causes Phenomenon"

The young student of Mercer College, in Georgia, who gave a pint of his blood to save the life of a servant unknowingly demonstrated an interesting paradox. The white boy, impelled by a humanitarian motive mixed this large quantity of superior fluid from his veins with the so-called inferior fluid flowing in the black man's veins, and nothing happened.

Supposing the situation were contrasted, and one tiney drop of the black man's blood were injected into the white boy's veins, what would happen? According to American laws and customs we would have a phenomenon. The white boy would immediately lose his racial identity, and his American status would drop to zero. For that one drop of blood would take away his Caucasian birthright and relegate him to membership in the Ethiopian tribe, automatically subjugating him to all the Jim Crow abuses of this country.

Just one drop, and the course of life would be changed in one instant, while on the other hand, a pint of blood would have no effect. The power of blood and its effect on the human body will no doubt furnish new food for thought in medical research.

—Chicago Defender.

The still recent Vestris sea tragedy was just another example of how the Colored man has repeatedly ignored his just grievances to save the lives of his fairer-skinned brethern. One of the heroes, Mr. Lionel Licorice saved as many as twenty lives. Hats off to him and those other Colored men that knew no color line when it was a question of life and death.

It surely does not promote better inter-racial goodwill when the United States refuses entrance in one of her aviation schools to a qualified Liberian. Germany proved herself broadminded since she did not refuse him admission. It is a pity that so much time is wasted in keeping 12,000,000 "down" when so much more could be accomplished by a united country. Knowing no color or creed.

Southern College Tries Student Control System.

Livingstone college took a decisive step recently toward the ultimate aim of every college student — **student government.** Under the auspices of Dean White, groups of 50 students each were arranged for the specific purpose of discussing campus problems and obtaining administrative guidance. This year more and more emphasis is being laid on the importance of student opinion in all activities.

BRIEFLY

After the first group meetings Dean White said: "The results were indeed gratifying and up to expectations. **Time has come at Livingstone when student thought and opinion should influence greatly the students welfare on the campus.** Not that it has not been done heretofore, but the high type of students demands and increasing liberality of attitude and the administration is going to do just that at the opportune time." President Trent expressed himself as extremely pleased concerning the project.

—Chicago Defender.

Tennessee Students Form Unique Forum.

The East Tennessee student interracial commission composed of students from Maryville college, the University of Tennessee (both White) and Knoxville college and Morrisontown college, is preparing to put on during the coming college year the most effective program in history. Regular monthly meetings will be held at which matters of interest and importance to the members will be dealt with and efforts will be made also to work out an educational program that will reach the entire student bodies of the several schools interested.

—Chicago Defender.

OUR BURSES

To all those interested in the Colored Priesthood we could recommend nothing so highly as the charity of helping to fill a Burse for the education of priestly candidates.

Burse	December
Sacred Heart	$5,000.00
Christ the King	575.00
St. Joseph	1,075.00
St. Jude	116.00
Holy Ghost, St. Norbert's School, Techny, Ill.	84.00
St. Augustine	874.25
In Memory of Mary Elizabeth Schuellein, Mission Relief	500.00
In Memory of Archbishop Regis Canevin, Catholic Mission Aid Society, Pittsburg, Pa.	3,000.00
St. Madelein Sophie Barat, Sacred Heart Colored School, Grand Coteau, Louisiana	29.00

Do You Know That—

Mississippi has 30 Accredited Negro Four-year High Schools, 5 of which are Catholic, 3 Three-year High Schools, 13 Two-year High Schools, and 13 One-year High Schools?

According to the Director of the National Catholic Welfare Council Bureau, the education of secondary and parochial school pupils saves the country $158,699,779 annually?

The cost of replacing buildings used for instruction in elementary and secondary Catholic schools, quoting the same authority, would be $617,040.000?

There are 612 Catholic hospitals in the United States?

The late Bishop Healey, Bishop of Portland, Maine from 1875 to 1900 was a Colored man?

Chicago recently dedicated a public monument erected in honor of its brave Colored soldiers that went to war?

Frederick Douglas, a Colored man, was one of the best orators this country ever produced?

Among other things the great Theodore Roosevelt had this to say of Booker T. Washington: "For twenty years before his death he had been the most useful, as well as the most distinguished, member of his race in the world, and one of the most useful, as well as one of the most distinguished of American citizens of any race?

3,101 priests, 1,535 members of religious orders for men and 337 Nuns died during the world war.

The total enrollment of Catholic Schools in the United States is 2,500,000 pupils, with 57,835 teachers, of whom 9,000 are lay teachers?

Mrs. Ida Means Mason, who died recently, left an estate valued at one million dollars to public institutions, including bequests of $50,000 each to Tuskegee Institute, Georgia, Hampton Institute, Virginia, and Calhoun School, Calhoun, Alabama?

On Sunday, November 11, the people of Chicago unveiled a $35,000 memorial monument to the one hundred and thirty-seven Negro soldiers of the 370th Infantry, who lost their lives in the World War?

Chicago has elected five Negroes to the Illinois State Legislature, and one to the United States' Congress?

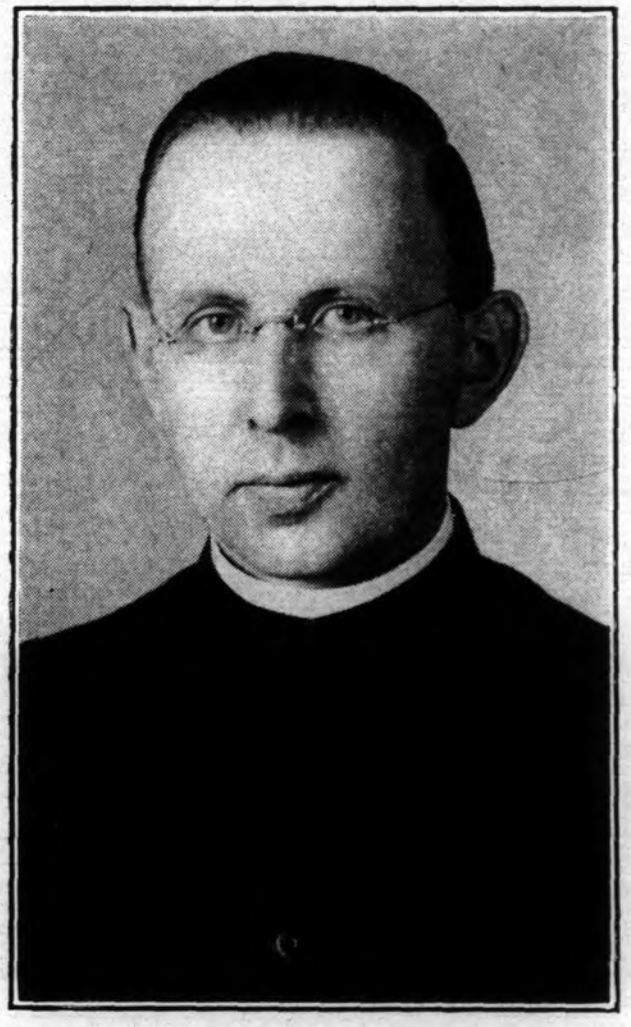
The first Colored unit ever enlisted in the United States Army was a battalion of 210 Negroes under Colonel Greene who joined General Sullivan's forces in the drive against the British at the Battle of Rhode Island in 1778. The courage and valor of this battalion won for it the name "Black Gibralta"?

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During the American Revolution America's greatest spy was James Armstead, a Negro who worked as a longshoreman for the British?

According to the "Catholic Press Directory" (Meier's) there are 21,453,928 Catholics in the United States. According to the same source there are 291 Catholic papers published in Continental United States, nine of which are dailies?

SEMINARY NOTES



Our New Father Provincial,
VERY REV. BRUNO HAGSPIEL, S. V. D.

Visitors

The beginning of December saw our little community honored with the personal visit of our newly appointed Father Provincial. While here he showed deep interest in everything he saw and heard. Needless to say, we have a great, disinterested, capable friend in Father Hagspiel. The only regret we have is that he made his stay so short, though he did promise to repeat it in the early spring.

A short time ago we were honored with a visit from His Lordship, Bishop Gerow. Time and again our Right Reverend Bishop has showed that he is REALLY enthused over the Colored Seminary in his Diocese. Whatever lies in his power to aid our work or overcome hidden opposition to a Colored priesthood he is most willing to do in spite of personal sacrifices entailed. During his recent brief 'doc-

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SEMINARY NOTES

tor's call'—it was so short—he found time to shake hands with all our Scholastics and encourage each and every student. God grant him long life, earnest friends, and heaven's blessings on all his pastoral labors.

We are happy to be able to announce that Professor John Hemmersbach is back at the Seminary. He recently returned from an extended trip to Europe, during which he visited friends and relatives in Germany and Italy.

Father Prefect of Scholastics

We announce with a smiling face that our Reverend Prefect, Father Stieg, is slowly but steadily convalescing at the Hotel Dieu. Needless to say it was courage and determination rather than physical endurance that enabled him to undergo with success his eleventh operation. The other day he wrote us a happy little letter saying he would be back with us at the Bay sometime this month if the MD's report continues favorable.

Encouragement

The last meeting of the American Board of Catholic Missions revealed a most striking and pleasing fact. During its course when our institution was mentioned as a fit subject for one of the appropriations, not one member of the American Hierarchy raised a dissenting voice. It was received with great enthusiasm, followed by a rousing and unanimous vote of approval. Things are not nearly so dark as they have been in the past.

A Novena

The great pre-Christmas Novena for our friends, benefactors, relatives, and the entire world, was held in our Mission House. Every day our modest chapel echoed with the inspiring strains of the beautiful Antiphons and Hymns that prepare the hearts of all for the coming of the King of Kings. It was with truly grateful hearts that we began, continued and ended this Novena in lasting appreciation for all that we have received from others, and in supplication that the whole world may receive some Christmas joys and New Year's blessings.

SEMINARY NOTES

Christmas

The Feast of the Nativity of Our Lord was celebrated quietly in St. Augustine's Mission House. What was lacking in solemnity, though it was solemn enough, went on the side of fervor and spirit of prayer. The Christ Child is surely in love with our institution, bestowing on it every mark of sincerest affection and abiding love. May our future missionaries leaving us be filled with a love of our Infant Saviour and fill the people among whom they will labor with a love of Bethlehem and all of Bethlehem's treasures and lessons.

Vacation

The Christmas vacation was spent in a very enjoyable fashion. Before the great Feast all kept themselves extremely busy decorating the different rooms and adorning beautiful Christmas trees. It was also a time of prayer and recollection, each trying to adorn his heart with the beautiful things he knew Jesus would like to see there in His honor. After Christmas each class took it upon itself to break the monotony (?) by entertaining the community with something original. The first thing on the program was a tasteful, short little Cantate arranged by Father Kinder himself for Christmas Night. All present enjoyed it, and left our little auditorium with a deeper appreciation of the hidden meaning of Christmas. Father Kinder and his band were also on hand for Christmas Eve. They poured out a startling flourish into the still and chilly night that drove the ghost of slumber from sluggard eyes. They further played some Christmas carols to put us in tune to greet our King soon to appear on His cradle throne. Our same clever little band came out again at midnight of the 31st., played 1928 out with a funeral march and welcomed Baby 1929 with a tender cradlesong. The other nights were filled out by individual classes. All this showed one thing; many of our boys have real theatrical talent, which will be very useful in their future parish work.

The Community Mass on New Year's Day was celebrated for our American Hierarchy that God may grant blessings and every mark of predilection upon those zealous men that encounter so many difficulties in their labors. Their lives are hidden from the eyes of men, and their crosses, though seeming light, appear almost too heavy for human strength without Divine Assistance.

SEMINARY NOTES

Classes—Ephiphany

School was resumed on the 3rd of January. All are anxious to be successful in the last lap before mid-year Exams. Here's success to their endeavors!

The great Missionary Feast of the Three Kings was celebrated very solemnly at the Bay. The Blessed Sacrament was exposed for thirteen hours, during which time each member of our House took his turn as Guard of Honor before his Lord and God.

An Appreciation

In answer to a letter that was not meant to be an appeal, a lady in the state of New York made a great sacrifice to send the Scholastics the amount needed for a set of the Catholic Encyclopedia. Only the benefactress knew what it cost her to help us so much, and only our Fraters can appreciate the fact that they have such a treasure in their library. If more people realized what it means to students in an institution like ours to have others out in the world interested in their welfare and anxious to do more in return for the sacrifices of one's all, we are sure there would be a greater chance of having more vocations and of bringing more souls to the Faith.

St. Augustine's Seminary

St. Augustine's is a preparatory Seminary open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the Missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12-18 years; exceptionally younger or older boys may be admitted.

2. QUALITIES: Necessary qualities are:

a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;

b. A decided inclination for the priesthood, the religious and missionary life;

c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;

d. Good health;

3. PAPERS: Applicants should present:

a. Personal letter containing application;

b. Certificate of Baptism;

c. Recommendation from their Rev. Pastor or some other responsible person;

d. School report, especially the last one;

e. A physician's certificate;

4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College, and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy, 4 years theology.

III. TERMS:

The annual tuition is $200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send applications to

Reverend Rector,
St. Augustine's Seminary,
Bay St. Louis, Miss.

Treasures in Heaven!
A Safe Bank on Earth!

Invest at 5-6% and 7% in the Annuity Plan?

IT DEPENDS ON YOUR AGE

What is the Annuity Plan?

SIMPLY this: you deposit with us any amount desired, and upon this sum we pay you interest at the rate of five to seven per cent a year, **as long as you live,** and furnish you a legally executed annuity contract of the **Society of the Divine Word.** At your death the amount deposited will be used for the education of Colored Priests.

Thus your income is **fixed and guaranteed for life** at a good rate of interest—**more** than you can get on any other investment with equal security. And further, you are **absolutely sure** that during your entire lifetime there will be no changes in interest paid, no losses due to bad times, or poor investments, or bank failures, or sudden reverses, or the many unforeseen causes that lead to financial distress. Your interest is always forwarded **promptly** —never a day's delay.

And as to SAFETY—you have back of your investment the resources of one of the GREAT CATHOLIC RELIGIOUS ORDERS, which go on from decade to decade and century to century.

Write today for information on the Annuity Plan? Why not use the Banks of Religion?

The Reverend Treasurer
Society of the Divine Word
Bay St. Louis, Miss.
(Seminary)

Vol. VI No. 3

APRIL 1929

Saint Augustine's Messenger

Today the colored man has a firm belief in his own powers, and his success in every profession has led him to believe that his priests, if given the same course of training as other clerics, will be as worthy.

—REV. P. M. CHRISTMAN, S. V. D.

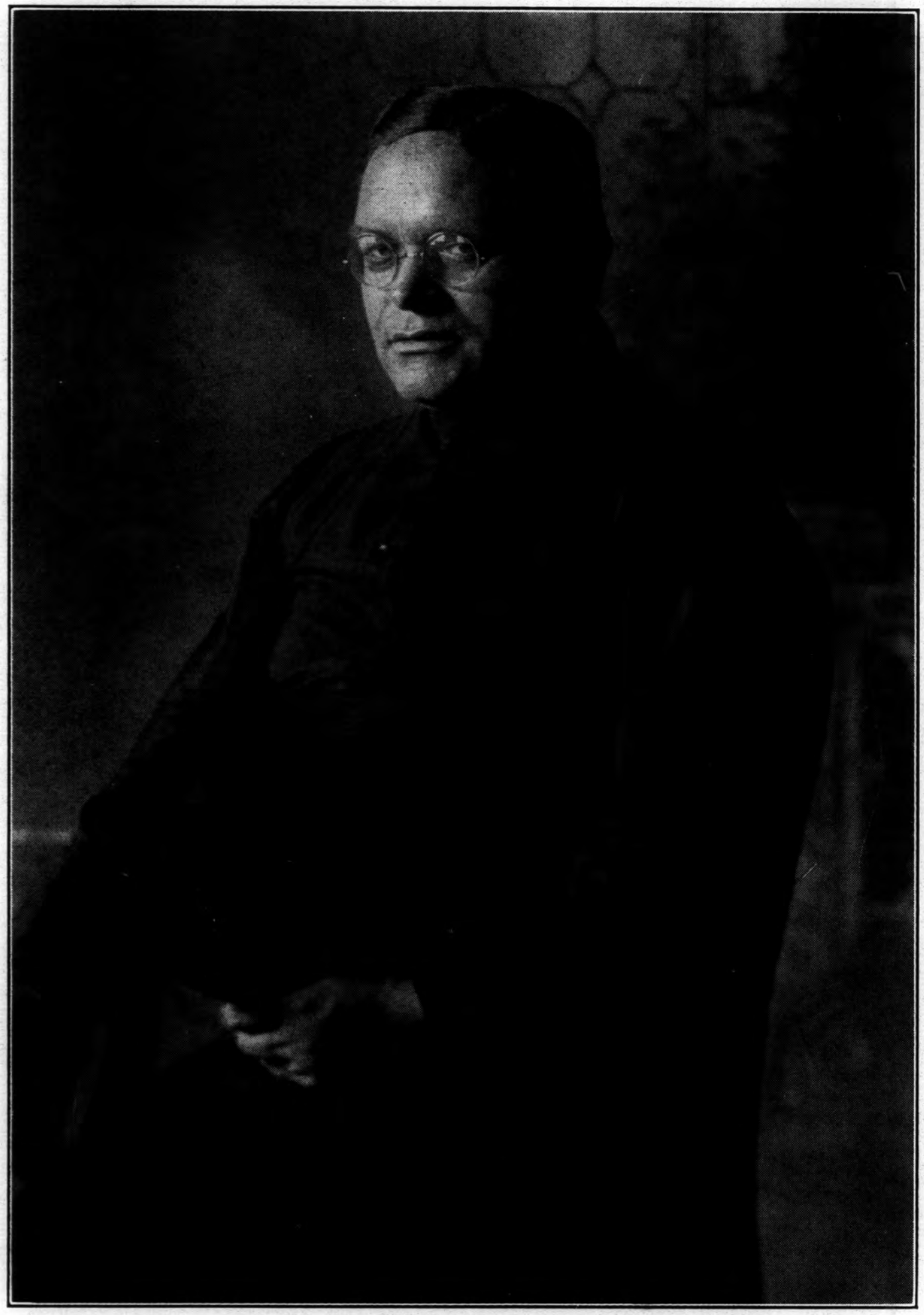
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for the Priesthood

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REV. JOHN J. THILGES, S. V. D.

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under the Act of March 3, 1879



REV. P. M. CHRISTMAN, S. V. D.
FIRST RECTOR OF
ST. AUGUSTINE'S SEMINARY. DIED FEB. 14, 1929

To

The Memory

Of the Deceased

REV. P. M. CHRISTMAN, S.V.D.

Who Labored for the Training

Of a Colored Clergy

This Issue of the

MESSENGER

Is Respectfully Dedicated

INTENTIONAL SECOND EXPOSURE



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FATHER CHRISTMAN A BIOGRAPHICAL SKETCH

FEBRUARY fourteenth, nineteen hundred twenty-nine, saw the close of a brief but brilliantly useful life—the life of the Reverend Matthew Christman, S. V. D. Other lives just as short, perhaps shorter, may have embraced in their span many more and variegated deeds than has the life we are now about to outline; but few can boast of a movement similar to that which Father Christman has begun.

Father Matthew Christman was born in Landau, a town in Rhenish Bavaria Germany, April 29th, 1887. While still a small lad, he frequently drew the attention of his brother and sister to his boyish plans to convert China to the Catholic Faith. Nor could he rest until he found a means to do his bit to carry them out. Accordingly, in his twelfth year, he was admitted to St. Wendel's Mission House, a college conducted by the Fathers of the Divine Word in St. Wendel, Rhineland, for those who desire to become priests of the Society.

Little Matthew, with a single mind and purpose, applied himself to his studies and easily gained the praise of his teachers and schoolmates. After six years at St. Wendel, young Christman graduated with honors, and was admitted to St. Gabriel's Seminary, in Moedling, near Vienna. Here he began the study of philosophy which later became his specialty. Prepared for the higher branches by his studious disposition and fair talents, Father Christman became one of the leaders of his class; so that soon after ordination which took place on September 29th, 1912, he was selected to fill the chair of Philosophy at St. Mary's Mission House, Techny, Illinois. Accordingly, Father Christman crossed the Atlantic the following year and arrived at Techny in September.

From now on Father Christman began to show a lively interest in the much neglected colored field. The Society of the Divine Word had some years previously undertaken work among the colored people. There was an opening for Father Christman. He was sent to Greenville, Mississippi, where a small mission had been established. Father Christman at once began to put his plans into operation. He built a school embracing the elementary and high school grades. This was one of the first Catholic high schools for the colored in this country. That was in nineteen sixteen.

But Father Christman was not content with a mere parish school. He had broader plans. He projected an organized effort to convert the negro race in the United States to the Catholic Faith through the instrumentality of priests of that race. This is the position the Church has always held in regard to the question of propagating the Faith,—conversion through a native clergy. This meant in our case the bringing up of a colored priesthood. Of course our readers may know this had been attempted before, but resulted in failure. Still it would be of no service to the public to discuss the question here. Suffice it therefore to say, that in founding a seminary to educate a colored priesthood. Father Christman began his life's work—a work which promises to mark a new epoch in the lives of the Catholic negro in America.

It would be useful instruction, and, from the point of view of historical accuracy, no more than right to outline the obstacles which Father Christman was obliged to meet and partly leaped over and partly crawled under before he could establish the seminary. But we must leave them untold for the present and pass on to the little foundation itself. The institution, called Sacred Heart College, was opened in the fall of 1921 with about half a dozen students in Greenville, Mississippi. Though Father Christman had the support of Techny, yet the enterprise undertaken in obedience to his Superiors proved to be rather unpopular with the people, and donations were small and few in numbers. Moreover during this time he had to fulfil the several duties of Rector, Prefect, Procurator and Faculty. The incredible strain he sustained during this period undermined Father Christman's constitution and he never afterwards recovered completely.

Yet Father Christman forged ahead in the face of heavy odds. But in the meantime a letter of approval arrived from Pope Pius XI, and with the addition of four other S. V. D. Fathers to form a Faculty, in the fall of 1923 he changed the location of the Seminary from Greenville, Mississippi, to Bay St. Louis, Mississippi, where a suitable brick building had been completed the previous summer.

At the same time, Father Christman was busy drawing up solutions for various problems of finance, management, beside his regular classes. His correspondence which had grown with the work consumed a great deal of his time, for he always attended to it himself.

These added duties naturally involved a heavy strain on the incumbent. In 1925 Father Christman's health completely broke down. He removed to the "Hotel Dieu" in New Orleans for treatment where he underwent an operation which brought him so near death's door that even to this day it is believed that prayers rather than medical skill effected his cure. When he came back to the Seminary about two months later, it became apparent that he had suffered much and would never be well again. He developed high blood pressure. His duties, however, were not lessened; and teaching, with the necessary contact with slow students, often quite irritating, did no good to his condition. This state of things continued even to the day of his death.

Ash Wednesday, the day before he died, Father Christman dispensed blessed ashes with the usual warning prayer: "Remember, oh man, that thou art dust, and to dust thou shalt return." Who had thought then that Father Christman was about to be called? He taught his classes that day, as usual, showing no signs of illness. We are told, however, that in conversation that day, he expressed his intention of calling on his physician the next day while in New Orleans on business. He did accordingly and was told by his doctor that he was seriously ill, and should remain in New Orleans to undergo a treatment. Gently but firmly, Father Christman refused saying he had to be back at home that night.

In the train that evening, it is said, he paced up and down the aisle complaining of feeling very uncomfortable. That was the first and only occasion anyone ever heard Father Christman assert his suffering. On arriving at the Seminary, he walked up the stairs to his room unassisted. He had hardly entered, however, when he collapsed—a victim of heart failure. In a few minutes Father Christman had departed to his reward. His remains lie buried here where he has so assiduously labored as the Founder and first Rector of the Seminary.

IN MEMORIAM

By Frater Rousseve, S. V. D.

I

'T is only dust beneath the sod,
Returned to self the native clod;
He is not here but gone to God.
So weep no more, my soul!

His soul has burst her prison-bar,
And fled to brighter fields afar,
Where woe no more her joy can mar.
So weep no more, my soul!

II

My tears can now no more recall
In blindness him to earthly thrall;
In vain! and still—thank God! they fall.
So weep no more, my soul!

Why sorrow now? Can tears e'er bring
Him back again? O futile thing
That wishes him to leave his King!
So weep no more, my soul!

Let now no tears bedew his grave,
For God but lent to us, not gave
And what He wants, 'tis sin to crave!
So weep no more, my soul!

The victor has his crown of gold,
The priest of God his hundredfold
And life eternal, as foretold.
So weep no more, my soul!

THE END AND AFTERWARDS
By a Student

MONDAY before his death Father Christman had remarked that he wished to see his physician in the near future. His health was not of the best, he said.

On the fourteenth of February he went to New Orleans on business and to see Father Stieg, who was in the hospital. Upon being consulted, his doctor warned him to remain in the "Hotel Dieu" that night, his heart was weak, and a train trip was therefore not advisable. Father Christman, however, would not hear of it. He would return to the hospital later in the future, he said. The Seminary could not be left alone for the present.

The return-ride on the train that evening was hard on Father Christman's nerves. Restless, he did hardly sit still for a moment, but paced up and down.

On arriving at Bay St. Louis, Father Christman asked Father Koeller who met him, to be taken home immediately.

Instead of going to his supper as usual, he went straight to his room. One of the priests, seeing he was ill, followed so as to render assistance. The sick man asked for a doctor as soon as possible.

Hardly had Father Christman undressed, when the physician arrived. The case was evidently hopeless, and before the Last Sacraments could be wholly administered, Father Christman passed away in the arms of one of his Reverend Confreres. Heart failure was the cause of his sudden death.

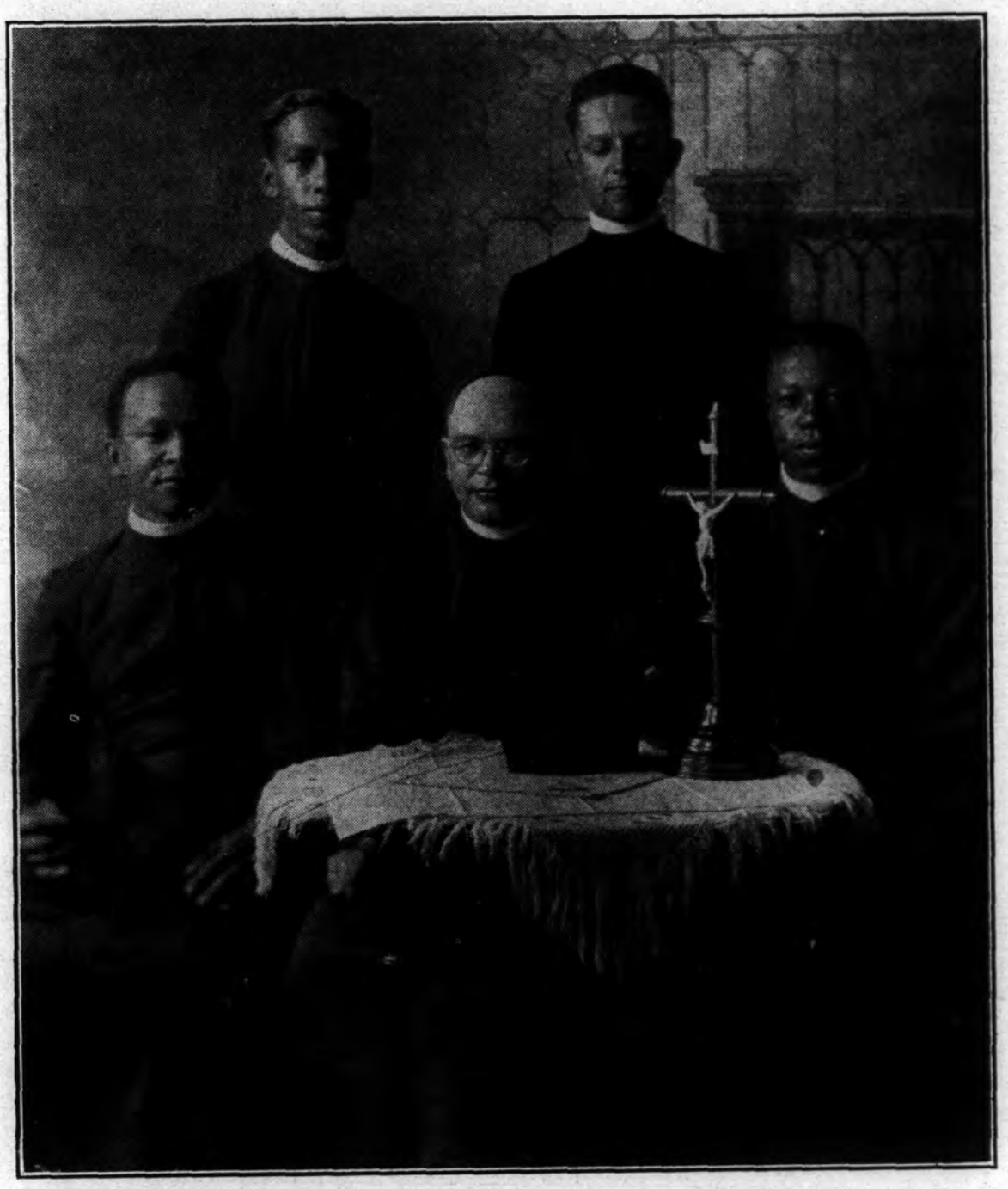
Father Moenster who was now Superior by order of profession gathered the community—few knew what had happened—to the chapel. He began, "Let us offer the Sorrowful Mysteries of the Rosary for our"—a pause—"deceased Rector!"—Strong-hearted students broke down and sobbed aloud. The head of the family had been stricken down by sudden death and those that remained behind were left in tears.

That very night the body was embalmed and moved to the seminary chapel, where the students keept up a guard of honor until he was buried. They had loved him in life, they could not forget him in death.

Friday morning our Rt. Rev. Bishop R. O'Gerow, D. D., of Natchez, Mississippi, pontificated at the Solemn Requiem. About thirty priests, besides a number of religious, and the students as well as a number of people from town were present. The Bishop's heart was full, but he could not leave the altar without condoling with a prostrate community and begging prayers for the deceased priest of God.

Just after Mass a telegram arrived from Techny advising local burial if possible. Father Christman was to be buried where he had spent his best days and saw his great dreams realized.

The funeral services were postponed until Saturday morning so as to give time to the countless friends of Father Christman to see his last remains and accompany them to a fitting resting place.



Father Christman with his First Seminarians in Bay Saint Louis, Miss.

Saturday morning Father Baltes, S. V. D., the pastor of the local colored church, held another Solemn Requiem for the repose of the soul of his confrere and personal friend. Father Wolf, S. V. D., the Southern Mission Superior was Celebrant while Father Moenster and Father Baltes assisted at the Mass.

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Instead of going to his supper as usual, he went straight to his room. One of the priests, seeing he was ill, followed so as to render assistance. The sick man asked for a doctor as soon as possible.

Hardly had Father Christman undressed, when the physician arrived. The case was evidently hopeless, and before the Last Sacraments could be wholly administered, Father Christman passed away in the arms of one of his Reverend Confreres. Heart failure was the cause of his sudden death.

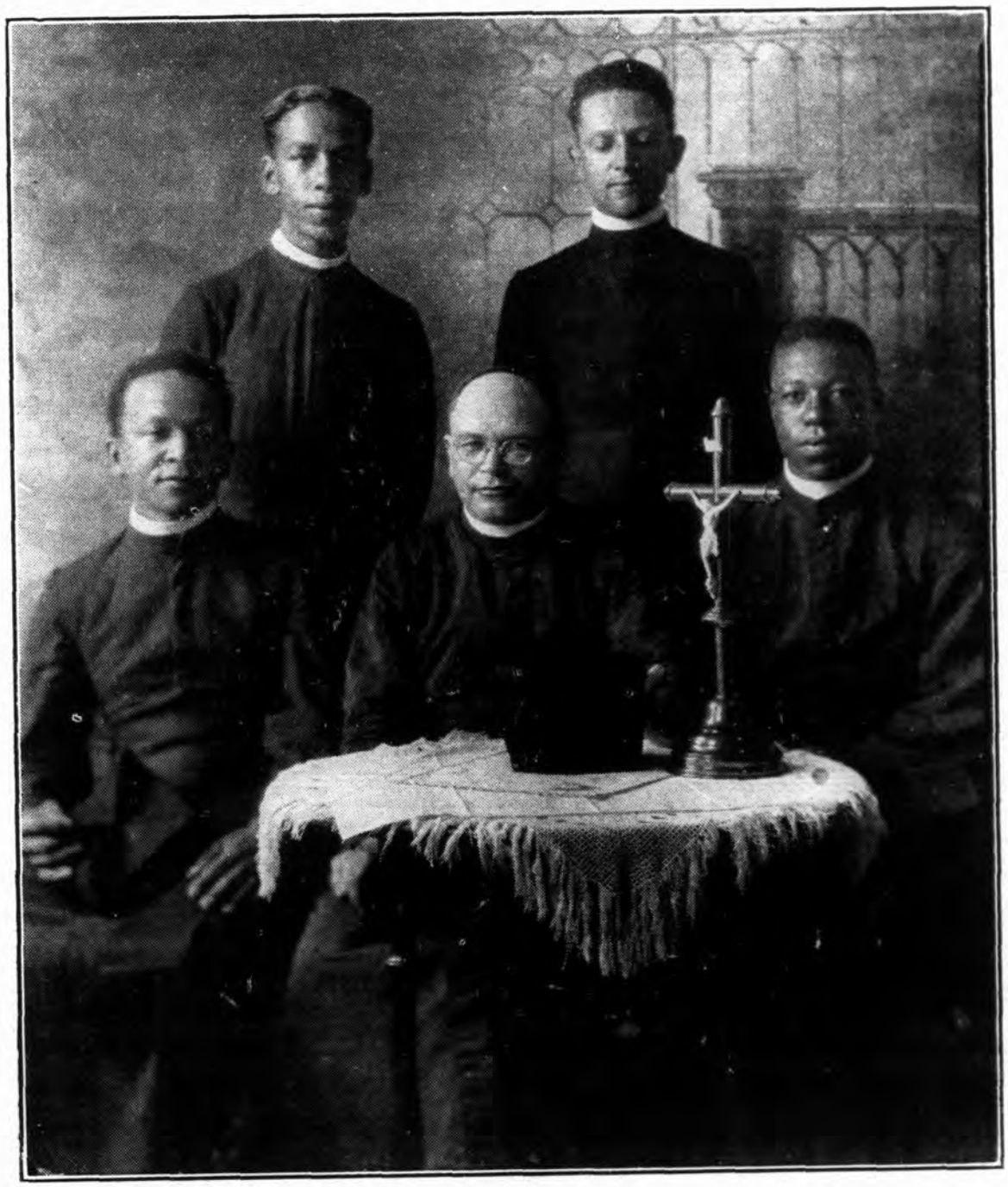
Father Moenster who was now Superior by order of profession gathered the community—few knew what had happened—to the chapel. He began, "Let us offer the Sorrowful Mysteries of the Rosary for our"—a pause—"deceased Rector!"—Strong-hearted students broke down and sobbed aloud. The head of the family had been stricken down by sudden death and those that remained behind were left in tears.

That very night the body was embalmed and moved to the seminary chapel, where the students keept up a guard of honor until he was buried. They had loved him in life, they could not forget him in death.

Friday morning our Rt. Rev. Bishop R. O'Gerow, D. D., of Natchez, Mississippi, pontificated at the Solemn Requiem. About thirty priests, besides a number of religious, and the students as well as a number of people from town were present. The Bishop's heart was full, but he could not leave the altar without condoling with a prostrate community and begging prayers for the deceased priest of God.

Just after Mass a telegram arrived from Techny advising local burial if possible. Father Christman was to be buried where he had spent his best days and saw his great dreams realized.

The funeral services were postponed until Saturday morning so as to give time to the countless friends of Father Christman to see his last remains and accompany them to a fitting resting place.



Father Christman with his First Seminarians in Bay Saint Louis, Miss.

Saturday morning Father Baltes, S. V. D., the pastor of the local colored church, held another Solemn Requiem for the repose of the soul of his confrere and personal friend. Father Wolf, S. V. D., the Southern Mission Superior was Celebrant while Father Moenster and Father Baltes assisted at the Mass.

Afterwards in all the rain and mud the congregation left their church and came to the Seminary for the burial. The local council of the Knights of Peter Claver, a Colored Catholic organization, marched to the Mission House in regular order, though the weather was anything but propitious.

After the Libera was chanted in the Chapel, the procession sorrowfully wended its way to the spot that had been prepared. No hearse was needed; the students themselves carried the form of him they dearly loved to its grave.

In spite of the dripping rain all the prayers were recited at the grave, and no one left until the last words were said. Then the gray coffin was let down, slowly and sadly, into the open grave, but the soul had already faced its merciful Lord and received a reward in keeping with the noble life of priestly zeal and self-sacrifice.

Father Christman spent his life for the colored people of the United States. There is no death for those that die in a good cause, but only a great reward and everlasting glory both on earth and in Heaven.

CONSOLATION

He came a noble task to do;
He did it soon and went again.
The colored priest, his work for you;
Nor did he pray and toil in vain;
His works shall follow after him.

---J. J. THILGES, S. V D.

A LAST TRIBUTE

LITTLE does the world at large care or know about the work which Father Christman, with God's help, has so happily inaugurated, but for us American Catholics it is the embodiment of an ideal which our Holy Father warmly advocates and which the crying need of our American negro should seem to demand.

A man is known by his work; and the best criterion, perhaps, of a man's intrinsic worth is the amount of personal sacrifice he has brought to perform the task which Providence has assigned to him. Consequently, we may judge our deceased Father Christman by his work and the great sacrifice it naturally entailed.

A number of American bishops have readily expressed their condolence to us for the heavy loss St. Augustine's Mission House sustained; and in doing so they have paid a welcome tribute to the deceased and the work to which he had so nobly dedicated himself. We kindly thank them for their beautiful words of sympathy and encouragement and as an appreciation to them, as well as for the information of our readers, we take the liberty of quoting a number of the most striking letters received. Editor.

Paragraph from Bishop Gerow's letter to Father Hagspiel upon learning of the death of Father Christman.

"I can assure you that it was with deep distress that I learned of the death of Father Christman. Father Christman had always been a most earnest and prudent man in his work, and my acquaintance with him during the years that I have been in the diocese made me look upon him as a true man of God. I feel that the Seminary has suffered a great loss in his demise."

An extract from another letter containing expressions of sympathy received from Archbishop Shaw of New Orleans.

"I need not assure you that I deeply sympathize with you and your community over the great loss you have sustained in the death of dear Father Christman. He was indeed a man of God distinguished for his great zeal in working for our Colored brethern. God rest his noble soul. R. I. P."

Cardinal's Office,
Philadelphia, Pa.,
March 15th, 1929.

Reverend and dear Father:

Your esteemed letter of March 12th, has just come, bringing me the sad news of Father Christman's death.

I had not before heard of it; and am grieved to learn such a sad event.

I send you and your Brethern the expression of my deepest sympathy in so great a loss and bereavement; and I promise to pray for both him and you.

God will console you by the remembrance of his virtuous life and his good deeds.

With sentiments of esteem, I remain, my dear Father,

Very sincerely yours,

D. CARDINAL DOUGHERTY.



Father Christman with his first students in Greenville, Miss.

Diocese of Lincoln,
Chancery Office,
March 16th, 1929.

Reverend and dear Father:

Please accept my heartfelt sympathy in the death of your beloved Rector, the saintly and zealous Father Christ-

man. May God himself comfort and sustain you, and the Fathers who so deeply mourned his loss.

I join with you in prayers for the repose of his soul.

I am sure he will continue his interests in the institution he so loved, and I trust he will obtain for you a successor to himself who will carry on his work with his same zeal and success.

I am truly interested in your work, and hope some day to be able to show my interest in a substantial way.

May God continue to bless and prosper you is the wish and prayer of,

Yours very sincerely,

FRANCIS BECKMAN,
Bishop of Lincoln.

New Orleans, La.,
March 9th., 1929.

Reverend and dear Father:

The recent death of my friend, Father Christman, came as a shock to me to say the least. Just a few days before I talked with him when he was in New Orleans on one of his many visits and he did not appear to be ill and said he felt well.

His loss is a severe one to this section of the country and undoubtedly he will not be easy to replace. Many learned to appreciate and respect this quiet man who labored among the least of our population and accomplished much in bettering the existing conditions and lives of the colored people.

It was my good fortune to be closely associated with Father Christman because we built the Mission House under his direction. I have never experienced closer cooperation or more pleasant relations with any owner than existed when this structure was erected.

Please accept my condolence over your two-fold loss. We loss a Priest of God who attained spiritual perfection as a layman knows it; you lose an able administrator who worked faithfully to further the ends of your Order.

Yours respectfully,

ALVIN M. FROMHERZ.

INTENTIONAL SECOND EXPOSURE

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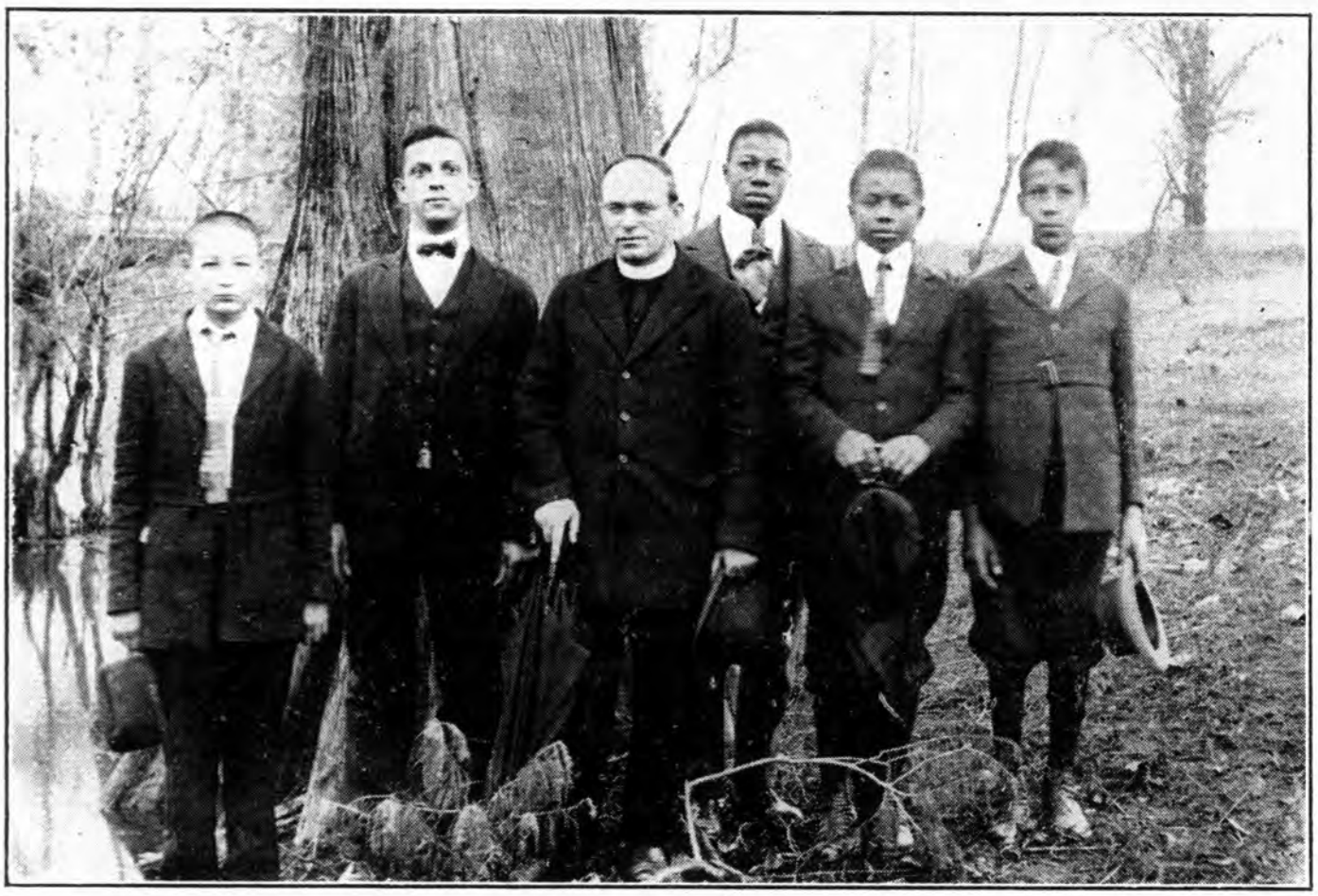
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Yours respectfully,

ALVIN M. FROMHERZ.

Bishop's House,
Pittsburg, Pa.,
March 16th, 1929.

Dear Reverend Fathers:

The community at St. Augustine's has my sympathy in the great loss it has suffered through the death of Father Christman. His zeal and devoted labors will, I am sure, earn continuous blessings for all of you. I pray that the effort may go on, and be blessed with success.

Sincerely yours in Christ,

HUGH BOYLE,
Bishop of Pittsburg.

Bishop's Residence,
Springfield, Illinois.

Reverend and dear Fathers:

Permit me to extend my sincere condolence on the death of your recent rector, Father Christman. On several occasions I have heard Bishop Gerow speak most kindly of the zeal and vision of the late Father Christman.

I pray that God will sustain you in this hour of sorrow and will give you the strength to carry on the work and to bring to a speedy fruition the ideals for which Father Christman lived and died.

With sentiments of esteem and kind personal regards, I beg to remain,

Sincerely yours in Xto.,

JAMES A. GRIFFIN,
Bishop of Springfield.

Bishop's Residence,
Little Rock, Ark.

Reverend and dear Father:

I am very sorry to hear of the death of the very Reverend Father Christman. I knew him and the valuable work in behalf of the colored people.

I sincerely trust that someone will rise up to carry on the work he began.

With every good wish, I remain,

Yours sincerely in Christ,

J. W. MORRIS,
Bishop of Little Rock.

Dear Friends:

Father Christman is no longer among the living. All too soon was he snatched from us and the work which he had so nobly undertaken. But his work has not died with him; on the contrary, with God's help it shall endure, grow, and prosper.

I believe that I do not say too much if I state that through his intercession Saint Augustine's Mission House will now even more rapidly develop until finally its first colored priests shall stand at the altar saying their first Mass for you whose charity has partly enabled them to reach their goal.

At the same time, I can assure you that Father Christman, while still alive, often spoke with me concerning the erection of the major seminary. But it seems that whenever we touched upon this subject, we could not help feel that the problem before us is beset with great financial difficulties.

Today I wish to put the facts before you as they are at present.

1. *We have acquired a suitable place for the major seminary.*
2. *We have Scholastics who have already begun their philosophical studies.*
3. *We have received 10,000 dollars from the Mission Board as a building fund.*

Besides, I feel assured that we have now a good intercessor for our cause in Heaven; and that our problem of building must be solved in the near future.

I am therefore calling upon you, dear friends and benefactors. You have helped us so far; and I hope that you will not desert us now. I am calling, furthermore, upon all Catholics of the United States who are interested in the work of our Society, and especially in the undertaking of raising a colored clergy that will provide for the spiritual needs of their much neglected brethren.

Friends of Father Christman's cause, I kindly ask you to lend me a helping hand that his noble work may continue to grow and be brought to fruition. Please send in your donation with the remark: For St. Augustine's Major Seminary.

Assuring you of the continual prayers of our Community, I remain,

Cordially yours,

Rev. A. G. Stieg, S. V. D.,
Acting Rector of
ST. AUGUSTINE'S SEMINARY.

OUR NEW CEMETERY

With the demise and burial of our Father Rector at St. Augustine's, comes also a new and urgent need to us i. e. the forming of a new cemetery worthy of an institution like ours.

Hitherto Death had not visited our little community, hence a serious thought had never been given to the preparation of a place in which to lay our departed ones to rest. In fact, our Society has the custom, in this country, to bury its deceased members in the spacious cemetery located at the Motherhouse in Techny, Illinois. Immediately after this worthy priest and leader gave up his soul to the Creator, it was generally thought that Father Rector's remains would be transported to Techny for burial. But after deliberation the higher Superiors came to the conclusion that, out of respect and consideration for the work to which Father Christman had dedicated himself during his lifetime, he should be interred here at his own foundation. This concession was, of course, a great source of gratification to his spiritual children and many local friends.

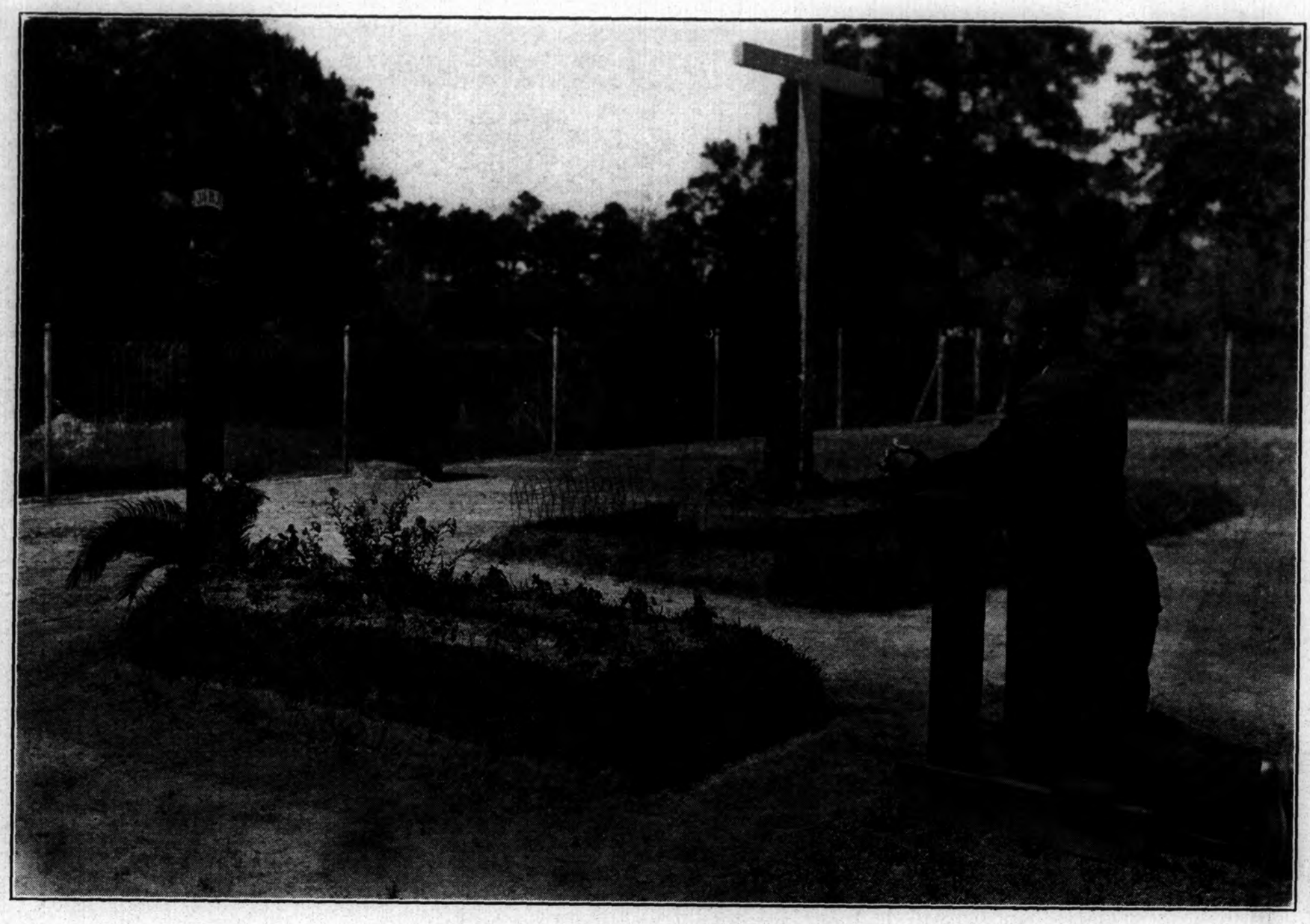
Yes, Father Christman now lies buried in a quiet and shady spot, a few paces from the place so near and dear to his heart during his lifetime. The grave is prominently situated and can easily be seen from any part of the main Seminary building. In fact, whenever one looks in the direction of his resting place, the departed seems to remind one of the mournful words, "Have mercy on me, have mercy on me, at least you my friends, for the Hand of God has touched me."

The cemetery proper is still in its incipient stage, though lately much has been accomplished in order to bring it up to a presentable condition. Our Seminarians and students under the able direction of Father C. Kinder, S. V. D., have been working very energetically and have succeeded in levelling the ground and in doing everything which could be done by them along this line.

Through the wonderful generosity of Mr. J. Labat, a local contractor, who so cheerfully volunteered his services, a decent fence has been made around the cemetery.

Our furnishing needs do not end here, for a large-sized crucifixion group should be installed in the middle of the cemetery. It is really for obtaining contributions for the purchase of this crucifixion group that we appeal to our kind friends. We rely upon the zeal and kindness of our

(*Continued on Page 16*)



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INTENTIONAL SECOND EXPOSURE

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(*Continued on Page 16*)



OUR NEW CEMETERY

BRIEFLY

In commenting on the action of the city council of Mound Bayou, Mississippi, an all negro town of 3,000 inhabitants, in abolishing the prison as a needless expense to the community, the New York Amsterdam News says: "If the negro is so criminal, if he can be restrained only by the strong hand of white authorities, why has this negro community not gone down in a chaos of robbery and murder? It may be that in the absence of unjust and prejudiced authorities there is nothing to provoke the negro to crime.

In a series of addresses delivered at Gammon Theological Seminary recently, Bishop Francis J. McConnell (Episcopalian) said: "The American people have the opportunity to do the world a great service if they find a means by which diverse races may live side by side in mutual good will and helpfulness. . . . . Some things in our American race relations are already discrediting Christianity in mission lands, as when in Mexico I saw a list of American lynchings printed and paraded in the effort of General Huerta to stir that country to war against the United States, and again in China was confronted with the same list as a reason why China should reject our civilization and religion."

It seems that Will Rogers, the famous comedian, neither recognizes nor exercises any political, religious, or racial discriminations. After ridiculing Senator Heflin for his vicious tirades against the Catholic Church, he recently introduced R. R. Moton of Tuskegee for his audience from the stage.

It gives us great joy and genuine pleasure to quote the following from the sermon of Msgr. Joseph J. Smith, delivered in the St. John's Cathedral of Cleveland:

"These black Americans are better disposed towards the Church than the majority of the people outside of the church. They have as great a capacity for virtue and religion as any other people, and according to their religion and other good works as any other people.

(*Continued From Page 14*)

readers for the acquisition of this group as a memorial in honor of our departed Rector. This true priest, who did so much during his life for the realization of a colored clergy, should be gratefully remembered not only by the members of the race whom he had benefited, but also by every one interested in the cause of the American Catholic negro. What is better than raising a memorial to that holy and deserving priest of God and friend of the colored race? Please forward all contributions with the remark "For Father Christman's Memorial" to: Very Reverend Father Rector, St. Augustine's Seminary, Bay St. Louis, Mississippi, Box 8.

BRIEFLY

"We have a duty towards these people here in our own city and it should be our pride as Catholics to encourage the spread of the faith among them, and to do everything possible to bring them knowledge and consolation."

Colored Man Munificently Endows His Alma Mater. It was found in the late will of Professor James Burras, that Fisk University in Nashville, Tennessee was the happy recipient of $100,000. Professor Burras was in the first graduating class of this great center of negro learning and had the distinction of being the first of his race to receive the Bachelor of Arts, south of the Mason and Dixon Line. The gratitude and remembrance of this great man to his Alma Mater is very commendable, and goes to show that the colored are not ungrateful.

Not long ago a popular negro weekly carried the picture of a large and imposing structure under construction on Michigan Boulevard, Chicago. It was none other than the 417 apartments which a building cooperation, headed by Mr. Julius Rosenwald, the great benefactor of the negro, is having erected. The five story building, which will cost $3,000,000.00 will be provided with all the conveniences and sanitary equipments of our perfectly modern houses. May more of its kind be under construction for our colored people in the congested cities! Harlem, the negro center in New York, has wonderful apartments on a working basis; and the improfements in health resulting therefrom are untold.

Catholic Negro Industrial School

We heartily congratulate those charitable and altruistic Catholic gentlemen who recently appointed a committee at a dinner in New York to endow the "Cardinal Gibbons Institute" of Ridge, Md. Some one has aptly called the young institution the "Catholic Tuskegee" as it offers promising negro boys and girls a thorough training in the various trades and industrial arts. Its curriculum embraces both grammar and high school. Mr. Victor Daniels, a prominent Catholic negro, is its president.

Africa Is Becoming Catholic

At the end of 1928 in Africa, there were 2,500,000 native Catholics, 500,000 Catechumens, 2,300 foreign missionaries and 250 native African priests. Just think **250 native African priests!** Is not this a gratifying and firm foundation for the future of the Church in that densely populated country?

In the Dark Continent the White Fathers alone have 165 mission stations, 12 preparatory, and 5 major seminaries. They engage the services of 480 foreign missionaries, 67 native priests, 159 brothers and 370 sisters. These minister to 500,000 Catholics, 200,000 boys and 70,000 girls.

Do You Know That—

The first school in the United States was opened by Catholics in St. Augustine, Fla., in 1600?

West Point Military Academy was started by Count Kosciusko, a Catholic?

Estevancio, a negro, discovered New Mexico and Arizona while leading an expedition from Mexico in 1538?

John Punch goes on record as being the first negro to be enslaved for life in the Colony of Virginia?

Hiram R. Revels was the first negro United States Senator? He was born in Fayetteville, N. C. and held the office of Senator from Mississippi from 1870-1871?

The first negroes in the history of the race to sit in the Legislature of any State in the Union were Edward G. Walker and Charles L. Mitchell, who were elected in 1866 to the Massachusetts' House of Representatives from Boston?

It is estimated that there were three thousand negro soldiers employed by the Americans in the Revolutionary War, seven hundred and seventy-five of these being under the immediate command of General Washington?

The first negro commissioned in the Medical Department of the United States Army was Doctor A. Y. Augusta, who was appointed surgeon of the Seventeenth Regiment of the United States Colored Volunteers during the Civil War in 1863?

The United States Military Cavalary Detachment at West Point Military Academy is composed of negroes?

There have been twelve negroes who attended West Point Military Academy, three of whom graduated?

There are some 47,000 churches with property estimated at $98,500,000 belonging to negroes in the United States?

Richard Milburn, a negro of Philadelphia, was the originator of the song, "Listen to the Mocking Bird," but the publisher, Septemus Winner, generally receives the credit?

There are over ninety-one towns and settlements in the United States populated and governed entirely or almost entirely by negroes?

Doctor James Derham, born a slave in Philadelphia in 1767, was the first negro physician in the United States. He later practiced in New Orleans.

There were in 1924, fifty-four accredited Nurse Training Schools admitting colored students, as against one thousand five hundred and eighty-eight such Schools that did not?

Arthur H. Johnson, Mayor of Miles Heights, Ohio, is the first negro to head a municipality in the State of Ohio?

SEMINARY NOTES

Seminary Notes

With the passing of our dearly beloved Rector, our Scholastics were deprived of a very efficient teacher of Philosophy. But our dear Lord Who looks on all He loves did not forget His future priests. He sent them Father John Thilges, S. V. D., who promises to give them work enough, that will make up for lost time. To mention but one fact that will make plain his determination—he arrived at noon, Monday, March 11th, found out that very afternoon where our Philosophers had left off and Tuesday morning he started class with them. Much luck and success to our new teacher of Philosophy.

Spring

Truly 'tis said it is darkest just before dawn. So it was before the formal entry of ever welcome spring. For two weeks before, the fountains of Pluvius seemed to empty themselves upon us while old Boreas made us feel the sting of his piercing north wind. But now! Spring with its warm sunshine, blossoming flowers, and pleasant coat of green is here with us to stay. To judge from the loud and continuous warbling of our many feathered songsters, it would seem, that they were trying to outdo each other in their respective songs.

Home Again at Last

Father Stieg, who has been with us since 1926 is here again in our midst after an absence of almost five months. We were beginning to think that the Hotel Dieu Hospital, where he underwent his eleventh operation had claimed him as a permanent inmate. Thank God, he is back and looking so well.

As Assistant Rector to our late Father Christman he comes just in time to fill the office of Rector. This duty of governing and providing for a growing community is no easy task. Therefore we ask our friends to help Father Stieg with their prayers and means.

Our Mission Unit, the Regina Apostolorum, has appropriated one hundred and fifty dollars to be used in purchasing books and shelves for the library. The committee for selecting the books met on Sunday, February 24th, and after much deliberation chose books covering the religious, historical, and fictional fields of literature. Many books about the negro were also chosen.

SEMINARY NOTES

Heavy Rains

The heavy rains which fell recently almost completely washed away two new roads which have been built through the marshes. Pouring down the declivities in powerful torrents the water swept everything before it. When the rain storms had abated and the water had subsided, there remained only several hills of clay to mark the locations of the former roads. Several hours of hard labor, however, soon served to put the road into good condition again.

Examinations

The third-quarter exams came upon us suddenly during Holy Week. Since it was impossible to have them on Holy Thursday, Good Friday, and Holy Saturday, they were crowded into the first three days of the week. We did not regret this: the sooner exams are over, the better.

Father Stieg

On Palm Sunday night the whole community assembled on the lawn to welcome back to our midst Rev. Father Stieg, the Acting Rector, who has been in the hospital in New Orleans for five months. The Seminary Band, under the capable direction of Rev. Father Kinder, rendered several appropriate selections, while the Fathers, Fraters, and students extended their warmest greetings of welcome.

OUR BURSES

To all those interested in the colored priesthood we could recommend nothing so highly as the charity of helping to fill a burse for the education of priestly candidates.

Burse	April
Christ the King	$ 775.00
St. Joseph	1360.00
St. Jude	449.00
Holy Ghost, St. Norbert's School	105.40
St. Augustine	874.25
In Memory of Mary Elizabeth Schuellein, Mission Relief	500.00
In Memory of Archbishop Regis Canevin, Catholic Mission Aid Society	3000.00
St. Madelein Sophie Barat	40.75
In Memory of Father Christman Our Lady of Perpetual Help	6.00
Dr. and Mrs. William Wild	2500.00
Mr. and Mrs. John Vogt	2500.00

St. Augustine's Seminary

St. Augustine's is a preparatory Seminary open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the Missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12-18 years; exceptionally younger or older boys may be admitted.

2. QUALITIES: Necessary qualities are:

a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;

b. A decided inclination for the priesthood, the religious and missionary life;

c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;

d. Good health;

3. PAPERS: Applicants should present:

a. Personal letter containing application;

b. Certificate of Baptism;

c. Recommendation from their Rev. Pastor or some other responsible person;

d. School report, especially the last one;

e. A physician's certificate;

4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College, and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy, 4 years theology.

III. TERMS:

The annual tuition is $200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send applications to

Reverend Rector,
St. Augustine's Seminary,
Bay St. Louis, Miss.

Treasures in Heaven!
A Safe Bank on Earth!

Invest at 5-6% and 7% in the Annuity Plan?

IT DEPENDS ON YOUR AGE

What is the Annuity Plan?

SIMPLY this: you deposit with us any amount desired, and upon this sum we pay you interest at the rate of five to seven per cent a year, **as long as you live,** and furnish you a legally executed annuity contract of the **Society of the Divine Word.** At your death the amount deposited will be used for the education of Colored Priests.

Thus your income is **fixed and guaranteed for life** at a good rate of interest—**more** than you can get on any other investment with equal security. And further, you are **absolutely sure** that during your entire lifetime there will be no changes in interest paid, no losses due to bad times, or poor investments, or bank failures, or sudden reverses, or the many unforeseen causes that lead to financial distress. Your interest is always forwarded **promptly** —never a day's delay.

And as to SAFETY—you have back of your investment the resources of one of the GREAT CATHOLIC RELIGIOUS ORDERS, which go on from decade to decade and century to century.

Write today for information on the Annuity Plan? Why not use the Banks of Religion?

The Reverend Treasurer
Society of the Divine Word
Bay St. Louis, Miss.

(Seminary)

VI June July 1929 No. 4

THE LOVE OF THE SACRED HEART

LOVE is the supreme science of the human heart. It is the one thing in life without which we cannot get along very well; for in it lies the salvation of the individual as well as that of the whole race. It contains a far greater motive power for social and religious progress than all modern sciences combined.

Love is of God, for St. John tells us that "God is Love." In the eyes of God, love is of such immense importance that He came upon earth in order to teach us how to love. To love God with our whole heart and our neighbor as ourselves, is the Magna Charta of His teaching. And what a short and concise formula this is for the natural and supernatural weal of mankind.

Our Lord has not only taught love, but He has practiced and lived His teaching. He Who told His apostles; "As the Father hath loved Me, I also have loved you," could point to His own life as the model of a life of love. His thoughts, words, and actions were ever the most perfect expression of His love towards us.

At times we assure our friends how much we have their best interests at heart. And how little do we mean the things we say; for actions speak louder than words. The Sacred Heart, however, has sealed its assurance of love with Its own Blood. Verily, "Greater love than this no man hath, that a man lay down his life for his friends." Love is stronger than death, and its fire no water can extinguish. It gives life for life and blood for blood. This is the measure of the love of the Sacred Heart.

Human love is but a faint echo of divine love. It springs from oneness of willing. To will nothing but that which God wills, to will everything as He wills, and as long as He wills it, this is the mark of love. This disposes us for union with God, for if any one love Me, he will keep My word, and My Father will love him, and We will come to him, and We will make our abode with him." To be God's tabernacle, His friend, and spouse, this is the glorious and sweet prerogative of lovers of the divine Will, and the reward of the faithful imitators of the Sacred Heart "obedient unto death, even to the death of the Cross."

The science of the Sacred Heart is love; and this science is essential to your happiness. Other sciences you may not be able to acquire, but your heart can learn the science of

love. All you need is to have a good will and serve the Sacred Heart in the simplicity of your heart. Consecrate your daily actions to the service of the Sacred Heart, and you will receive in return Its unspeakable riches.

Isaias, foreseeing the love of the Sacred Heart of our Redeemer, invites all to come and partake of Its spiritual blessings: "All you that thirst," he says, "come to the waters: and you that have no money make haste, buy and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which does not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness." Still, how many there are who labor for the things of this world and do not care for the things of their soul! For them the love of the Sacred Heart is spent in vain..

Love is a unifying principle. Wherever it is at work, ill will and prejudice disappear. The Sacred Heart, center of all hearts should teach us both sympathy with each other and fraternal affection. Let us remember that perfection lies in unity, for there is but one God and one Father, and only one Sacred Heart. And may future generations say of us as it was said of the first Christians, "they had but one heart and one soul."

GOD'S MISSIONARY

The shadows lay along the way,
'Twas near the twilight tide,
And standing there in silent prayer
Was the Negro's spiritual guide.
Alone was he; but viewlessly
Were angels at his side.

Peace charmed the earth beneath his feet,
And holiness the air;
And all around looked kind on him,
And helped him in his prayer,
For all God ever gave to him
Was spent in mission's care.

He prayed for help; he prayed for aid,
To save the countless souls
Created by the Mighty One,
Whose power all controls.
Come, let us aid by alms and prayer
These souls to heavenly goals.

—Victor E. Sleva.

Pius XI and a Colored Clergy

OUR present Holy Father is the Pope of the Missions. His paternal and unwearied solicitude for everything that directly or indirectly affects Catholic mission work has won this beautiful title for him, and we Catholics are proud of it. Today when unusual opportunities for extension of her faith greet the Church in many lands, his organizing genius and apostolic zeal serve indeed an exalted purpose in the economy of salvation.

Not only has the number of missionaries considerably increased during his pontificate, but Catholics are also made responsible for their financial support. Under his patronage the magnificient Mission Exhibit was held in Rome, and the Ethnological Museum came into existence. It was he, too, who created a native hierarchy and thus he secured the future of the Church in pagan lands. But the work of the most far-reaching results, and perhaps dearest to his apostolic heart, is the education of a native clergy. That every race and nation should have a clergy of its own color and temperament, is one of his most cherished projects.

Nor does he, in the least, approve of seeing our American Negro thus far debarred from the Catholic priesthood. On the contrary, it is his wish that our Negro youth be given equal opportunities in following the call into the Sanctuary. In a letter addressed to our Very Rev. Superior General on the occasion of the opening of our present Mission House in Bay St. Louis, he writes: "You are determined to carry this plan through to success, because it accords perfectly with the ideals of your Society, with God's admonition to the Church to teach all nations, and with the precepts of this Apostolic See. Since it is our special task to follow in the footsteps of St. Paul, and carry the word and name of God to the pagan races, it is only natural that you must be imbued with the same spirit which inspired St. Paul."

"This Apostle declared himself a debtor to Greeks and barbarians, to the uneducated and educated, since between Jews and Greeks there is no distinction. For all there is the same Lord, bountiful in His gifts to all who pray to Him. In your new undertaking you are following the very

principle which, in so far as circumstances allowed, has always guided the Catholic Church. To this mother has arisen, especially in recent times, a numerous progeny among the black races—a host of children who have frequently displayed virtues so splendid that they sealed their faith with their blood as in the most glorious epochs of Christian history."

"The Negroes occupy enormous areas of the earth, and it is undoubted that these races, which the Church takes so loving and maternal an interest in, gladdening them with the knowledge of her joyful message, will in the course of time be trained in all branches of human civilization, and will thus arise from their present lowly stage of culture, and attain a high level in their mode of life and moral training. If, therefore, we wish to accomplish some useful and solid work in this field, it is indispensable that priests of the same race shall make it their life-task to lead these people to the Christian faith and to a higher cultural level."

Our Holy Father firmly believes that the best instrument to propagate the faith in any given country or among any race is the native priest. His racial and social advantages enable him to open doors which otherwise would remain closed. Racial prejudices and misunderstanding of different temperaments and standards of living are handicaps to God's minister coming from afar, but these are totally unknown to the priest of the same race or color. He knows his people and they know him; he understands them.

Our Holy Father is deeply conscious of these advantages. Nay, he insists that the very nature of the Church demands a native clergy, and the American Negro is no exception to this rule. "For," he continues, "does it not indeed follow, as Our Predecessor points out, from the very nature of the Church as a divine institution, that every tribe or people should have priests who are one with it in race and character, in habit of thought and temperament? Aside from the fact that such priests will receive a friendly welcome, will they not also prove far more effective in leading their brethren into, and confirming them in, the faith than any priests of a different race and from another country? Moreover, as experience has shown, the young Negro is not poorly gifted, mentally, so that he cannot assimilate higher education and the theological sciences—and the latter, not in a superficial and abbreviated form, but as Our Predecessor commanded, in the full courses as prescribed."

With such a high recommendation and words of encouragement in hand, we may look with great confidence into the future and dispel all fears that St. Augustine's Mission House will end in failure. The work we are doing is at once thoroughly Catholic and intensively practical. It bears the stamp of God's approval; for His own Vicar on earth has spoken concerning it. "You have undertaken," He says, "a most laudable work in which to engage your zeal for the faith and for souls. In order that your success may be all the more gratifying, you will pray with Us to Our Divine Savior that the Negro youth may hear and obey His divine injunction: "Go ye also into my vineyard."



Our six Scholastics who just Finished their First Year of Philosophy.

Indeed St. Augustine's Mission House has a noble task to fulfil. It battles for a Catholic principle and its practical application. Twelve million American Negroes are spiritually groping in the dark; and the white priests who devote themselves to colored missions are all too few. Hence a colored clergy is both necessary and desirable, and we owe thanks to our Holy Father for the attitude which he has taken in this matter. May his inspiring message bear fruit, and procure for us a number of staunch supporters among our Catholic laity and clergy, and, most of all, more priestly vocations from colored families.

INTENTIONAL SECOND EXPOSURE

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EDWARD DRAKE'S VOCATION

A CHAPTER FROM LIFE

By Clarence J. Howard

THE night was bitter cold; a piercing wind was blowing from the north, driving icy sheets of rain across the dark, black water. The boat itself creaked and groaned as it plowed its way through the lashing and foaming waves. The hindermost cabin, reserved for colored patrons, in which I was, was all but deserted. The rain beat against the windows; and the huge oil-lamp, hanging in the center of the ceiling, swayed to and fro as the vessel careened from side to side.

There was another passenger in this part of the ship. He was sitting in the corner nearest the door, huddled up and had his eyes riveted to the floor. From what I could see of him—for he was wrapped in a long coat with the collar turned up—I gathered that he was a man of the business world, about thirty-five years of age, with a somewhat cynical look on his face. He had entered the cabin just before the boat left the docks, had given a gruff reply to my "Good evening," and throwing himself into the corner had remained there, his eyes on the floor and his hands in the pockets of his long coat.

It was very dreary outside, and it seemed about the same inside, at least where we were; but from the foremost part of the ship merry peals of laughter would rise above the howl of the wind and the roar of the waves and break upon my ears intermittently—I say "my" ears for I doubt if my fellow-passenger even heard them, and if he did he paid not the slightest attention to them, nor did he show the least sign of animation.

I tried my very best to think of something to say which would break the awful silence. Suddenly the boat gave a great and unexpected lurch that caused the man to drop a small locket as he jerked his hands from his pockets. When I picked it up and handed it to him he asked me where I might be going.

"I am only too glad to tell you, sir," I answered. "I am on my way back to St. Augustine's Seminary in Bay St. Louis, Miss., where I am a student for the priesthood."

"What!" exclaimed the man, somewhat aghast. "Surely you don't mean the **Catholic** priesthood?"

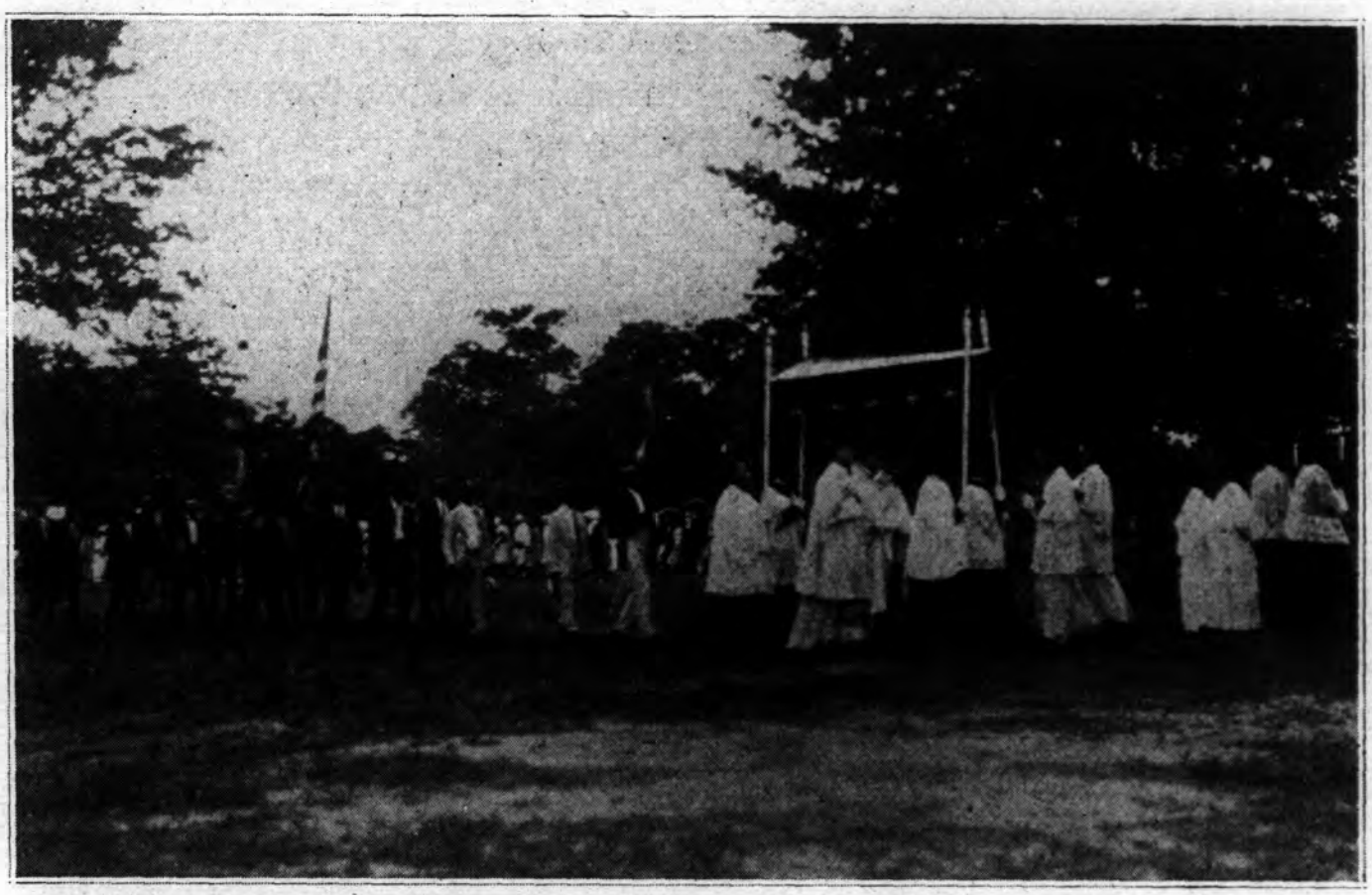
"Certainly, sir." I answered, surprised.

"My boy, don't—" he began, and then checking himself, he said, "But, I didn't know that there were any colored priests in the Catholic church or anybody studying for such a thing."

"Yes sir!" I answered promptly, "There are just now four colored priests in the United States, and about forty students in our Seminary, besides six or seven students scattered in various other Catholic seminaries in America."

"But, son, don't go and waste your life that way! How could you even think of living such a life? Just think, giving up your father and mother, all the comforts of home and friends, all, all to work and slave day and night for the Catholic Church—and what will she give you in return? Nothing, but a promise of happiness after death; and who is there in this world that is sure of an existence after death; why, none but fools!"

"But, sir," I interposed—.



CORPUS CHRISTI PROCESSION

He interrupted me. "Now, wait a minute, my boy. I know you are young, and full of life and zeal and eagerness and all that sort of stuff, but let me, a man nearly twice as old as you are and one who has experienced nearly all that life has in store for such as you—let me tell you a few things. You wish to tell me that you are not slaving for the Church, but are working for God—well let me tell you there is no God, and if there is One," and here his lips curled into a hard contemptuous smile,—"He is not just!"

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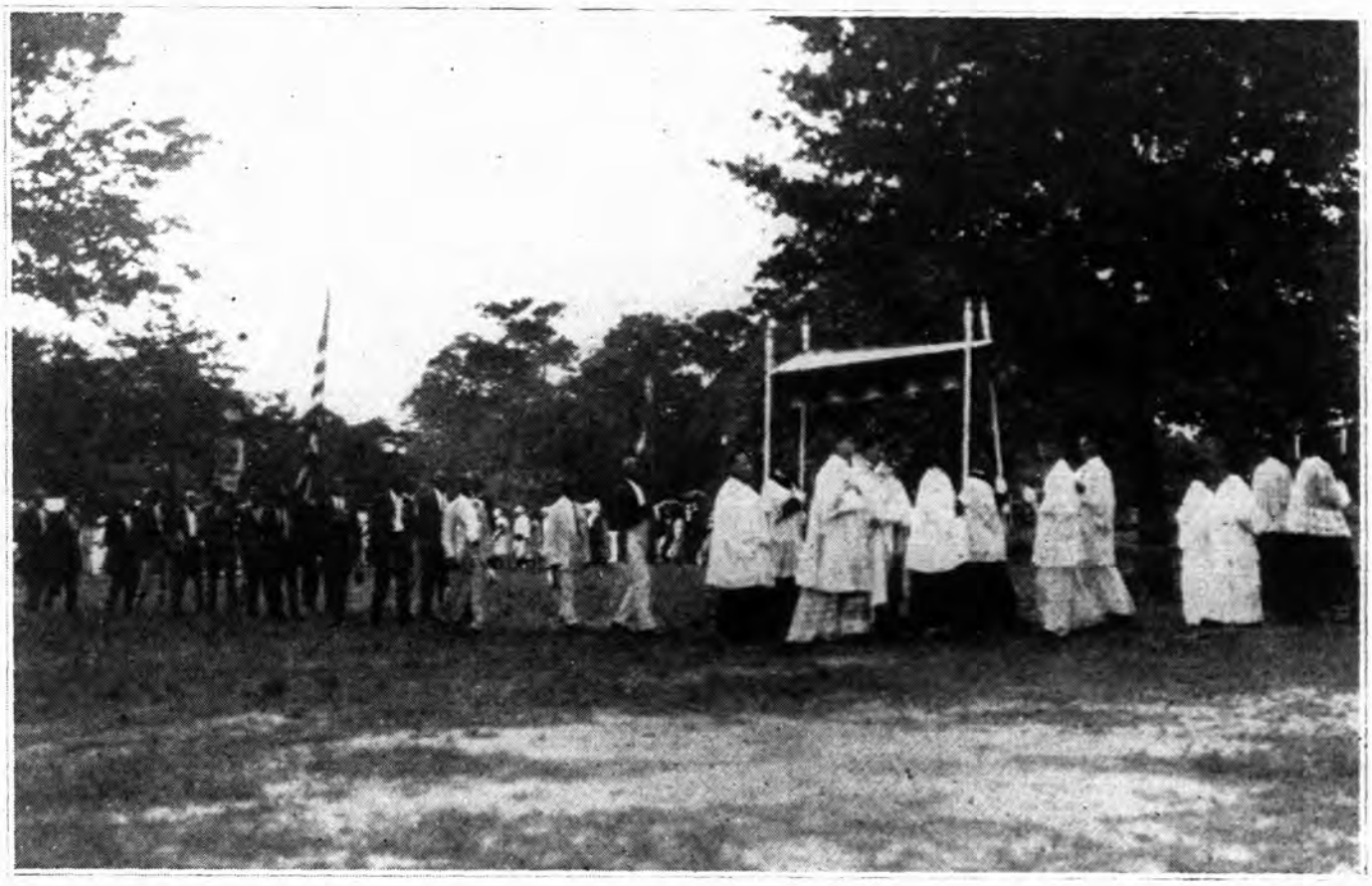
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The very heavens themselves resented this terrible blasphemy, for at that moment a blinding flash of lightening lit up the whole cabin, and a moment later came the deafening clap of thunder. But the man continued.

"I was once a Catholic, yes a popish Catholic! My parets were Catholics before me, so they naturally had me baptized when I could not help myself. That was thirty-eight years ago. When I was old enough, I was confirmed and received my first Holy Communion. I went to Confession every Saturday and to Mass every Sunday. I thought I was doing right, fool that I was.

The year of my graduation from the parochial school I conceived the idea of becoming a priest. When 1 spoke to my pastor about it, he told me to speak to him again after graduation. When I again spoke of it, he said that it would be better if I should wait until I had finished high school, and then he would see what could be done. I was satisfied and went to high school.

After four years I spoke to my pastor again. He put me off for a few weeks; then for a month. I kept after him so persistently that one day he finally admitted that there was no Seminary that would accept colored students for the priesthood; that he had no place to send me; and that I had better wait for a more opportune time. It was a bitter pill for me to swallow, but I took it and started to work on my father's farm.

"Then suddenly one day my father had a stroke. I prayed that God might spare him to us, to my mother and me. Within an hour he died. God did not listen to my prayer. My mother was heart-broken. A month later she was bedridden. She begged me to go for the priest. I went. He heard her confession, and anointed her. She lingered on for weeks, during which time I did not leave her side, not even to attend Church, although my mother pleaded with me to do so. Instead, I spent my time in praying, praying that God, if there was a God, which I had begun to doubt, would spare my mother to me. One day she rallied. My hopes revived; I prayed much more fervently. I think faith even returned. But alas! that night my mother breathed her last. All my air castles crashed. There was nothing left but despair. I raved, I cursed, and I swore! I, a lad of twenty, was cast upon the world, with no one to whom I could go. The priest tried to console me, but I would not listen to him. I told him I didn't want to have anything else to do with him nor his God, nor the Church that he

(*Continued on Page 10*)

Dear Friends:

I wish to express my sincerest gratitude to all of you who have helped us through a year fraught with all kinds of adversities. Our finances were in a sore state for the first half of the year and after Father Christman's death things certainly did not improve. How often did I worry how to meet the regular monthly bills! It appeared that just at the last moment one of you would think of us. Thus we could go slowly on with our school work and did not have to close for lack of funds.

So I extend my heartfelt thanks to you for your help and wish to remind you that without your help we could not have proceeded with the work that Father Christman began. May God repay your generosity a thousand times!

In the last issue I told you about the need of a Major Seminary for our Scholastics. Since the building fund for a new and large building did not increase we are forced to make other plans. During the coming two months the frame building on the recently acquired property will be remodelled and enlarged so as to afford ample accommodations for our Scholastics to live separately from our younger students and to enjoy all the advantages of a religious life. The remodelling will cost about $4,300.00. I am confident God has inspired some of our kind friends and benefactors to help us in this very necessary undertaking. They will thereby help to establish a project that Father Christman was laboring so hard for in the past two years. He realized the need of a Scholasticate separate from the College Department. Won't you help us carry out his plans?

So again, dear friends, we trust in you, and we depend on you. On our part we—Fathers, Scholastics, and students alike—assure you we do not forget you in our prayers.

I remain

Yours respectfully,

Rev. A. G. Stieg, S. V. D.,

Acting Rector.

(*Continued From Page 8*)
represented! He sent for me several times, but I did not go. I sold the house with all its belongings, pocketed the money, and went off to seek my fortune in the world. From that day to this, I have not set foot inside of a Church!"

Here he paused, and I was about to speak; but he motioned for silence

"I am not finished yet," he said. "I went north, secured a job as janitor in one of the large department stores; worked hard and steadily for ten years; at the end of which time I had been made assistant cashier. A few months later, the cashier absconded with many thousands of the company's money—I was arrested and held as an accomplice. At the trial I was convicted and sentenced to five years' imprisonment. Could a just God permit an innocent man to spend five years in that accursed prison?

At the end of five years I was released, and had become a man embittered against the world. I tried to get a job. Every place I went to I was refused. I came back as far south as Virginia and settled in Lawrenceville. There I procured a job as laborer and there I also met, for the first time, my wife-to-be. In a year we were married. I worked hard, and soon met with a contractor, Webb by name. He finally agreed to take me on as an assistant and teach me the trade. After two years, he died and I succeeded him. Last year, a baby was born to my wife and me. Look at this!"

Here he opened the locket which he still held in his hand. I looked. On one side was a picture of a noble looking woman of about thirty, and on the other, the picture of a little, laughing baby.

"My wife and child," he said simply, and closed the locket. "Yesterday, I was called to Norfold on business. I went. Last night I received a telegram telling me to come home at once. My wife and baby had been burned to death in a fire that entirely destroyed my home! Can you wonder that the last trace of faith was entirely obliterated?" And here he bowed his head in his hands.

"I feel sorry for you," I said, "but can you not recognize the hand of God in all this?"

He gared up: "God, God! Always God!" Then he broke down, his heart heavy with grief.

"I am sorry to offend you, sir." I said; "But my Faith teaches me to believe that there is a God. An omnipotent Being, the Lord of the Universe, the loving Father of us all. He Who watches over us and knows what is best for us. No

way was opened for you to become a priest, because you didn't have a vocation. Had God called you to His priesthood, He would certainly have opened the way. You proved your lack of a vocation by your subsequent falling away from the Church. A priest, a minister of the Most High is certainly nothing if he has not a firm faith as immovable as the Rock of Gibraltar. Your mother and father had to die at some time, just as all humans have to. That they had the happiness to die in the bosom of the Catholic Church shows that God did not abandom them.

"Of your many crosses surely this latest one can be turned into a blessing."

The man raised his head; his eyes were swollen. He looked at me inquiringly, but said nothing.



OUR GRADUATES

Left to right:—Orion F. Wells, Kenneth J. Lawes, Clarence J. Howard, Swithin S. White. Seated:—Rev. A. G. Stieg, S. V. D., Rev. Cletus Hodapp, S. V. D.

"Yes," I continued, "God is most good and merciful. In the deaths of your wife and child He wishes to remind you of your own death. Death must come to all of us sooner or later; just when, no one knows. But we must be always ready.

"You have sinned,—pardon me for being so blunt—nevertheless, you have sinned, but Christ, our Saviour, **your** Saviour has atoned for your sins, and now the Almighty ex-

INTENTIONAL SECOND EXPOSURE

(*Continued From Page 8*)

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"I am sorry to offend you, sir." I said; "But my Faith teaches me to believe that there is a God. An omnipotent Being, the Lord of the Universe, the loving Father of us all. He Who watches over us and knows what is best for us. No

way was opened for you to become a priest, because you didn't have a vocation. Had God called you to His priesthood, He would certainly have opened the way. You proved your lack of a vocation by your subsequent falling away from the Church. A priest, a minister of the Most High is certainly nothing if he has not a firm faith as immovable as the Rock of Gibraltar. Your mother and father had to die at some time, just as all humans have to. That they had the happiness to die in the bosom of the Catholic Church shows that God did not abandom them.

"Of your many crosses surely this latest one can be turned into a blessing."

The man raised his head; his eyes were swollen. He looked at me inquiringly, but said nothing.



OUR GRADUATES

Left to right:—Orion F. Wells, Kenneth J. Lawes, Clarence J. Howard, Swithin S. White.
Seated:—Rev. A. G. Stieg, S. V. D., Rev. Cletus Hodapp, S. V. D.

"Yes," I continued, "God is most good and merciful. In the deaths of your wife and child He wishes to remind you of your own death. Death must come to all of us sooner or later; just when, no one knows. But we must be always ready.

"You have sinned,—pardon me for being so blunt—nevertheless, you have sinned, but Christ, our Saviour, **your** Saviour has atoned for your sins, and now the Almighty ex-

tends His Arms to you, lovingly, tenderly, mercifully. He gives you the chance to see in these two deaths, a call to prepare for your own. He gives you the chance to return to Him and be forgiven, the chance of the Prodigal Son. Ah, please take it. All of your loved ones are gone, you have only God to turn to now. Turn to Him! This is your vocation."

I stopped now, for the boat had just grazed the side of the wharf, and every one was making ready to land. The rain had ceased and everything was calmer. I begged God that this might be a mirror of the man's soul, so torn by storms a few moments ago.

As soon as the boat was made fast, I arose to go, but the man still sat there, his face buried in his hands. I hesitated a moment than touched him lightly on the shoulder. He arose slowly, and we went ashore. As soon as we were off the boat, I turned and said: "Won't you, at least, tell me your name?"

"Edward Drake," he said in a hoarse voice; "and yours?"

I told him mine—then as he was about to go, I extended my hand and said: "We separate here, but won't you please promise to do what I suggested, or, at least, to think it over?"

He took my hand, pressed it firmly for a moment, then turned and boarded his train without another word. I looked after him until he entered his coach, then I got aboard my train. We were soon borne away through the engulfing darkness, each in the opposite direction. I never saw Edward Drake again.

Three months later I received a letter from my pastor, in which was the following: "Just before Christmas we had a wonderful example of the grace and mercy of God. As I was about to go in for supper one evening, I received an urgent phone call from the Catholic hospital. The doctor said that there had been an automobile accident, and that one of the victims had begged for a priest. He said that the chaplain of the hospital was away, and that I should hurry over, as the patient was in a very serious condition, and had only a short time to live. I went as quickly as possible, and was just in time to hear the victim's confession and to administer the Last Sacraments. It was the story of another long lost soul returning to God. He had a beautiful death, and I am sure he is in Heaven now. Pray to Almighty God that when you become a priest, you may have the happiness of bringing many such souls back to the Fold."

I later learned from my pastor that this man's name was Edward Drake,—the man who thought he had lost his vocation.

BRIEFLY

According to the latest report of Catholic Negro Missions, there are now 204,715 Negro Catholics in the United States. They have 191 churches which are served by 204 Catholic priests, four of whom are colored. Besides, there are 201 Catholic schools for Negroes which are attended by 31,595 pupils.

The largest number of colored Catholics is in the Diocese of Lafayette with 60,000 colored Catholics. Next comes Baltimore with 36,000; while New Orleans with its 35,000 colored Catholics is a close third.

The number of colored adults baptised during the year 1927-28 is 2,811. This gratifying report assigns 13 converts per year to the average priest engaged in Negro mission work; and this fact should naturally arouse even greater interest in our Negro Missions.

Plans are under way for the raising of $500,000 with which to provide Negroes of the nation with a new shrine—a memorial building located in the national captial, Washington. Congress having given official approval, and aid for the project, leaders of the race anticipate no difficulty in raising funds for the unique project. The proposed building would house an auditorium seating 4,000 people, would contain a museum, and art gallery, a library, and a hall of fame. The campus of Howard University has been suggested as a probable site.

Retrial of the case of Jesus of Nazareth before the Sanhedrin of Jerusalem is planned by prominent Denver Jews to "compile an answer to the blood accusations hurled at the Jews ever since the Crucifixion." Seventy-one Jewish laymen, scholars and rabbis are to occupy the judicial bench, and the entire Christian world will be called as witnesses. The new trial is proposed also to "better the future spiritual welfare of Jews the world over." The movement aims at the re-establishment of the Jewish nation. The plans once laid, the society in charge of the work will select a representative to proceed to Jerusalem and confer with the brethren there. From the Holy City, then, will issue the call to all Israel throughout the world for the assembly of the "Great Sanhedrin."

Bishop W. J. Hafey of Raleigh, N. C., addressing the Ohio State Court of Catholic Daughters at Warren, Ohio, May 12, said concerning President Hoover's recent speech: "If our President had deemed it wise to tell the citizens of the United States that the divorce court is shattering an average of one hundred and seventy thousand homes in America each year; that according to the federal census over sixty millions of our population have no religious affiliation; that it is estimated from recent investigations that only about 25 per cent of Protestants regularly attend religious services; and that religious society in America is thus in great part confined to the twenty millions of Catholics who do believe in and practice their faith, he would have explained why life and property are relatively more unsafe here than in any other civilized country in the world."

Do You Know That—

The Second World Congress of the League against Imperialism will be held in Paris, July 20, 1929. Mr. William Pickens will represent American Negroes?

Last April for the first time in the history of the United States a Negro was admitted to the Bar in Delaware?

In 1925 there were 831,455 colored farmers in the South of whom 159,651 own their farms?

There are more than 2,000,000 Negro children enrolled in the public schools and colleges?

There are fifty colleges for Negroes in our country?

There are 175 industrial schools for Negroes maintained by the various religious denominations?

Plans are under way for the construction of a race hospital in St. Louis, Mo., to cost $1,200,000?

Beginning July 1st, the direction of St. Emma's Agricultural and Industrial Institute at Rock Castle, Va., will be entrusted to the Fathers of the Order of St. Benedict?

Bishop Breynat, Vicar Apostolic of Mackenzie, Canada, uses an airplane to visit the Missions of his vicariate?

Three Passionist Missionaries were slain by Chinese bandits in Hunan on April 24?

Rev. Joseph Eckert, S. V. D., is heading a movement to erect a $1,000,000 race hospital in Chicago, which will also serve as a post-graduate center for physicians and nurses?

Sultan Ruhinda of Ihangiro, Central Africa, recently became a convert to the Catholic Church?

Rev. Meximin Pielte, a Franciscan Father and Doctor of Theology of Louvain University, Belgium, is writing a history of Methodism in America?

China has a Catholic daily printed in the Chinese tongue; its title is "Ichepao" and it numbers many generals and mandarins among its subscribers?

The Sacred Congregation of Affairs of Religious has just officially approved a new order of Sisters, Servants of the Holy Trinity, whose main object is to work in the abandoned Home Missions?

SEMINARY NOTES

Visitors

Our Provincial, Very Rev. Father Bruno Hagspiel, S. V. D. paid us a second visit on Friday, May 3rd. This time we had our Band out to greet him. Since his last visit here, he has been on a trip to Oakland, California, where the Society has been offered a Mission. The Society has already taken over Holy Rosary Institute in Lafayette, La., which is in charge of the Sisters of the Holy Family. Rev. Father Provincial assured us that there will be no dearth of Missions when our first priests are ordained. Rev. Father Hagspiel remained with us until Sunday when he returned to Techny.

On Sunday, May 5th the Right Reverend Bishop Gerow of Natchez administered the Sacrament of Confirmation to a large class at the Church of St. Rose of Lima. On the next day His Grace visited the Seminary especially to see the new cemetery.

Rev. Conrad Kinder, S. V. D. has been appointed pastor of St. Bartholomew's Church, Little Rock, Arkansas. He left for his new charge on Thursday, May 16th in company with his brother, Rev. Father Leopold Kinder, C. M. F., who has been visiting us for a few days. We are sorry to let Father Kinder go, but we wish him every success in his new Mission field.

Corpus Christi

Some 300 people—Priests, Sisters, and laymen—from Bay St. Louis, Pass Christian, Long Beach, and Biloxi participated in the solemn Corpus Christi Procession held at the Seminary Sunday afternoon, June 2nd. Four Altars had been erected on the Seminary grounds and from each of these, after the singing of appropriate hymns, Benediction of the Most Blessed Sacrament was given.

The Fathers at the Seminary wish to thank those who sent flowers for the several altars. Also they express their gratitude to those who, despite threatening clouds and the heavy shower that followed, came from far and near to attend the procession. Especial mention may me made of St. Rose of Lima Church and School whose members, due to the kindly interest of the Pastor, Rev. Father Baltes, S. V. D., and of the good Sisters, turned out almost en masse.

SEMINARY NOTES

Graduation—Departure

Thursday evening, June 6th marked the graduation of the third class of the Preparatory Department of St. Augustine's Seminary. The members of Class '29 are as follows: Orion F. Wells, Class-Salutatorian; Swithin S. White, Class-Spokesman; Kenneth J. Lawes, Chass-Historian; Clarence J. Howard, Class-Valedictorian. Each graduate when he spoke paid an humble tribute to his beloved Alma Mater. A member of the Class of '31 gave the farewell address of the student body to the graduates and wished them God-speed in their new life next fall. Rev. Father Stieg, S. V. D., the Acting Rector, addressed the graduates and after expressing congratulations upon the successful completion of their six years of study, urged them to choose for their model during the coming year the most Sacred Heart of Jesus. For, The Sacred Heart is an ardent Lover of that humility, which the class advocated in selecting the violet as their class flower.

These four members of Class '29 have gone home for three months' vacation, the last to be spent at home for the next eight years. On the eighth of September they will be invested with the Cassock and Roman Collar in the Chapel of Holy Ghost Novitiate at East Troy, Wisconsin. After two years' Novitiate there, they will return to Bay St. Louis for two years of Philosophy and four of Theology. They sincerely recommend themselves to your prayers.

All priests and Sisters who have applicants for admission to St. Augustine's Seminary are requested to send in their applications as early as possible, so that suitable accommodations may be prepared.

OUR BURSES

To all those interested in the Colored priesthood we could recommend nothing so highly as the charity of helping to fill a burse for the education of priestly candidates.

Burse	May
Christ the King	$ 675.00
St. Joseph	1360.00
St. Jude	449.00
Holy Ghost, St. Norbert's School	128.80
St. Augustine	874.25
In Memory of Mary Elizabeth Schuellein, Mission Relief	500.00
Catholic Mission Aid Society	3000.00
St. Madelein Sophie Barat	40.75
In Memory of Father Christman	6.00
Our Lady of Perpetual Help, Dr. and Mrs. William Wild	2500.00
Mr. and Mrs. John Vogt	3000.00